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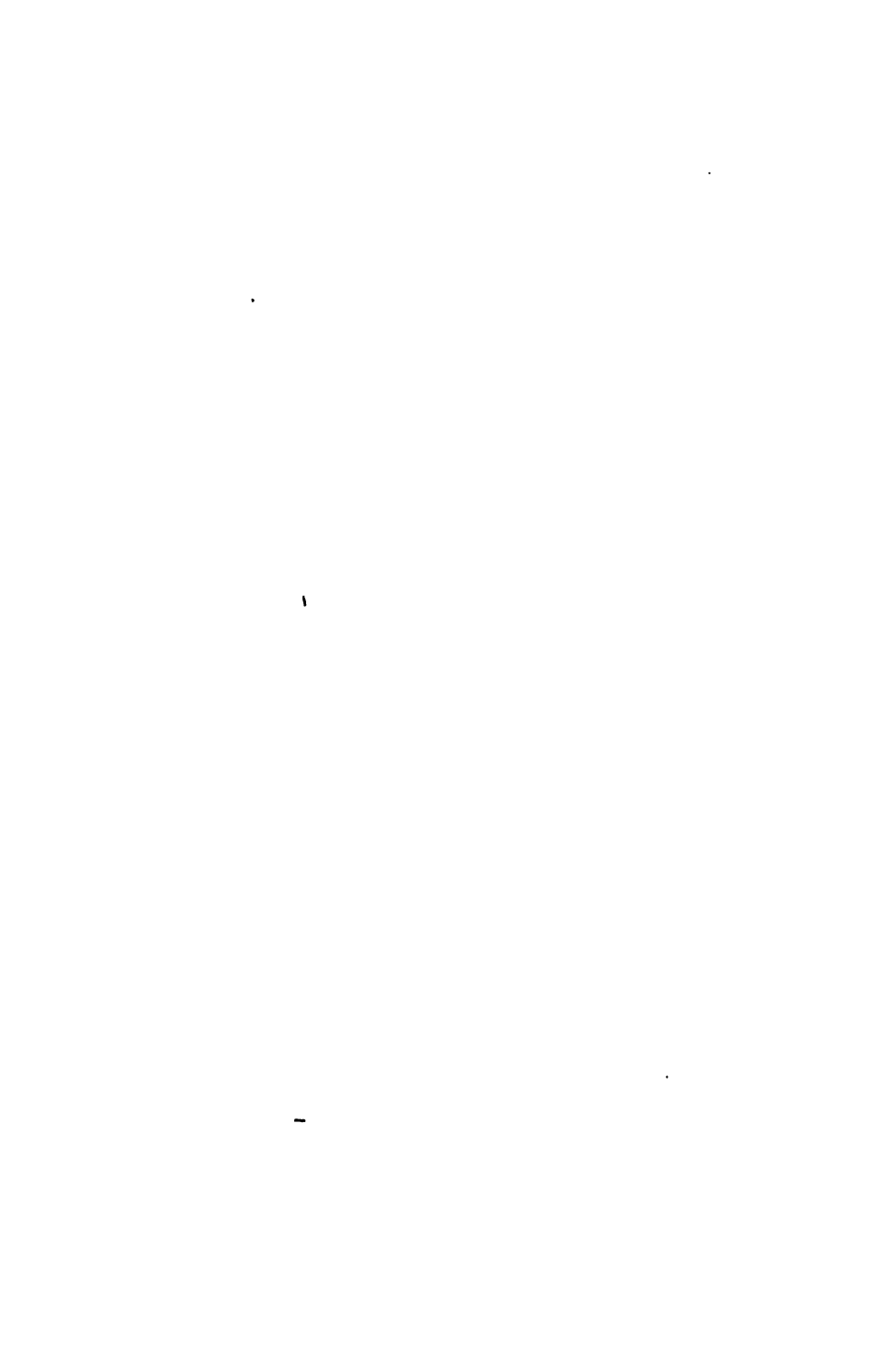


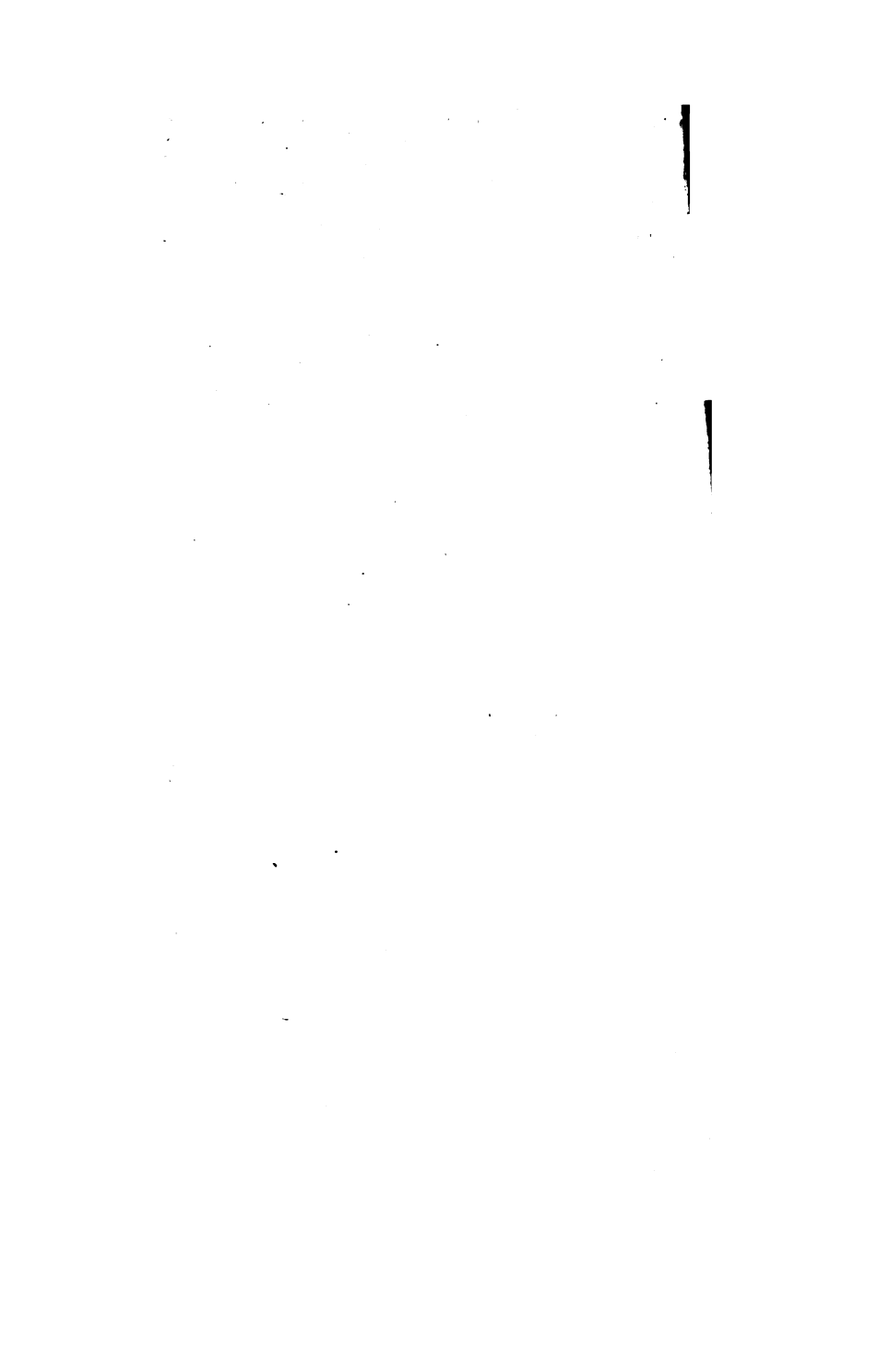
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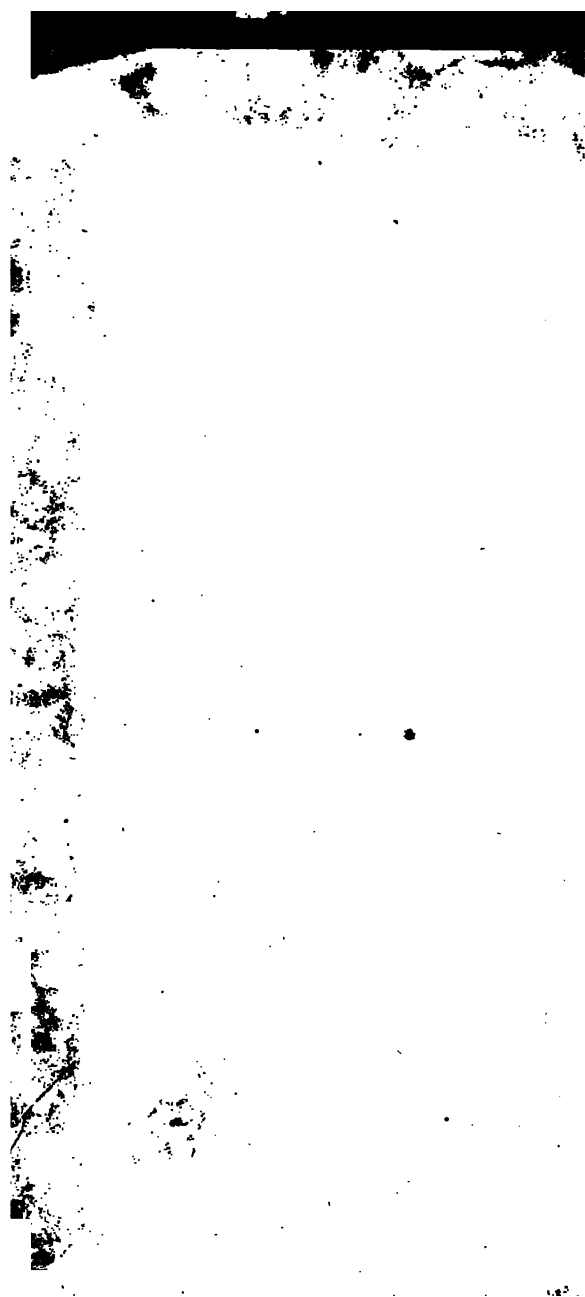














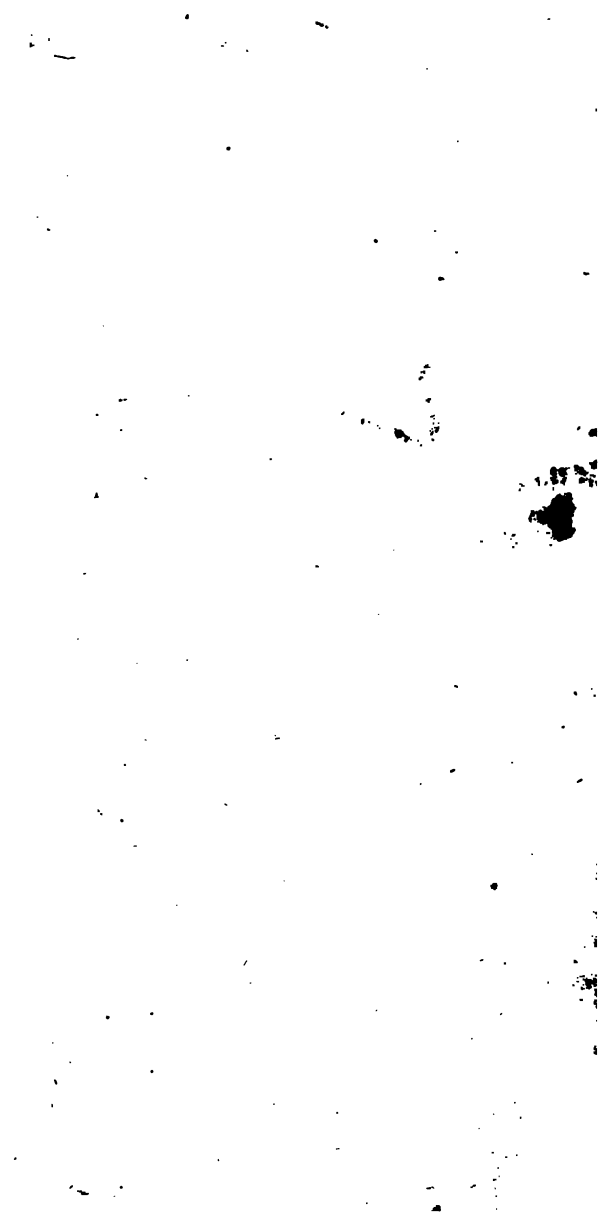
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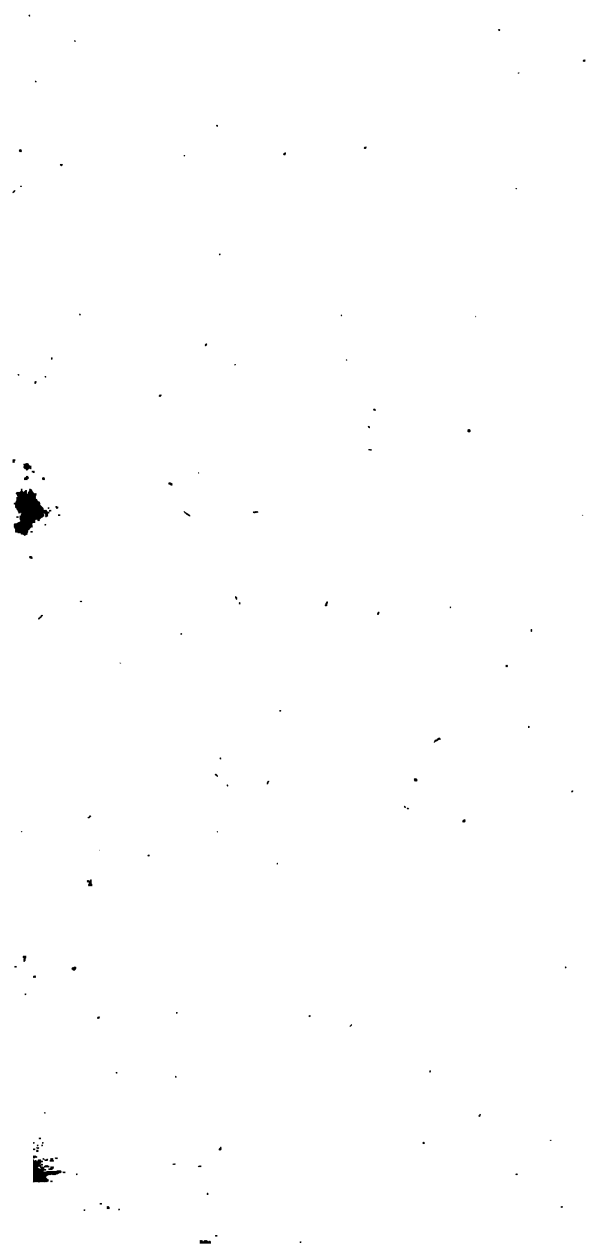
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THE
AMERICAN READER:

CONTAINING
'ELEGANT SELECTIONS

IN
PROSE AND POETRY:

DESIGNED
OR THE IMPROVEMENT OF YOUTH IN THE ART
OF READING AND SPEAKING WITH PROPRI-
ETY AND BEAUTY, AND FOR THE CULTI-
VATION OF A CORRECT MORAL TASTE.

PARTICULARLY FOR THE USE OF SCHOOLS.

—◆—
BY ASA LYMAN, A.M.
—◆—

SECOND EDITION.

—◆—
"Train up a child in the way he should go."

SOLOMON.

"Just as the twig is bent the tree's inclin'd."

POPE.

PORTLAND: (*Maine*)

Published and sold by A. LYMAN & CO. Sold also by the
Booksellers generally through the United States.

—◆—
1811.

A. S. S. S.

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ASTOR, LENOX AND
TILDEN FOUNDATION
R 1925

DISTRICT OF MAINE, TO WIT:

BE IT REMEMBERED, that on the twenty-ninth of September, in the thirty-fifth year of the Independence of the United States, *Asa Lyman*, of the said District, has deposited in this office the title of a book, the right whereof he claims as author, in the words following, to wit :

"The American Reader : containing elegant selections of prose and poetry : designed for the improvement of youth in the art of reading and speaking with propriety and beauty, and for the cultivation of a correct moral taste : particularly for the use of schools. By Asa Lyman, A.M."

In conformity to the act of the Congress of the United States, entitled "An act for the encouragement of learning by securing the copies of maps, charts and books to the authors and proprietors of such copies, during the times therein mentioned; And also "An act supplementary to an act, entitled "An act for the encouragement of learning by securing the copies of maps, charts and books, to the authors and proprietors of such copies, during the times therein mentioned, and extending the benefits thereof to the arts of designing, engraving and etching historical and other prints."

HENRY SEWALL, Clerk
District Court, Maine

A true copy of record.

Attest:

H. SEWALL, Clerk

J. M'KOWN, PRINTER

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RECOMMENDATIONS.

HAVING examined Rev. Mr. Lyman's "American Reader," we state it as our opinion that the selection is well made, that the plan is judicious and peculiarly adapted to schools, and that the work is deserving of public patronage : and we hereby recommend the work as an excellent reading book for schools and academies.

Samuel Deane,
Ichabod Nichols,

Colleague Pastors of the First Congregational Church
in Portland.

Samuel Freeman,

Judge of Probate for the County of Cumberland,

William Martin,

One of the Trustees of Bowdoin College.

Elijah Kellogg,
Edward Payson,

Colleague Pastors of the Second Congregational Church
in Portland.

Nathan S. S. Beman,

Pastor of the Third Congregational Church in Portland.

Francis Brown,

Pastor of the First Congregational Church in North-
Yarmouth.

William Jenks,

Pastor of a Church in Bath.

William Gregg,

Preceptor of the Academy in Limerick.

Letter received by the Compiler from Rev. Dr. Paris Byfield, and Benjamin Allen, L. L. D. Preceptor of Dummer Academy.

Byfield, September 28, 1810.

DEAR SIR,

WE have cursorily examined your "American Reader." The compilation is made from respectable authors, and we think it in general calculated to make a profitable impression on the minds of children and to be a useful book in our schools.

With much respect we are, dear Sir,
your affectionate friends.

ELIJAH PARISH.
BENJAMIN ALLEN.

Letter to the Compiler from Doctor Charles Coffin, Preceptor of Gorham Academy.

Gorham, Oct. 9, 1810.

DEAR SIR,

I HAVE run through "The American Reader" with as much attention, as the time, I could spare, would permit. I have no hesitation in expressing a favorable opinion of the work, considering it a very judicious and chaste selection, well calculated to promote the art of reading, and at the same time to impress on the minds of youth moral and religious sentiments. I wish you success in its publication.

Respectfully your's.

CHARLES COFFIN.

*Addressed to the Compiler, from Rev. Joseph Emerson,
Beverly. Author of the Evangelical Primer.*

Beverly, October 16, 1810.

Reverend and dear Sir,

WITH much satisfaction-I have attended to the sheets, with which you have favored me. The perusal was rendered peculiarly pleasing by anticipating the advantages, which, I trust many thousands will derive from your book. From seeing about half of the work, I judge favorably of the rest. Your selections of words for spelling and defining, I believe to be upon the best possible plan : I hope these selections will greatly promote the excellent practice of defining words, which has been lately introduced into some of our schools ; a practice, which appears calculated to answer the principal and most important ends, generally derived from two or three years study of the Latin language. On the whole, I do not hesitate to give it as my opinion, that "The American Reader" is better calculated to improve the pupil in the art of reading, and to assist him in acquiring the most useful knowledge, than any other book of the kind.

JOSEPH EMERSON.

1900

1900

1900

PREFACE.

THE following selection has been made with much care and attention. It has been the principal object of the Compiler in preparing this book for schools, to make choice of such pieces as are most happily calculated to improve youth in the art of reading *naturally*; or after the manner in which they usually converse. From the experience which the compiler has had in the business of instruction, and from his acquaintance with the school-books that have been in common use, he has been led to think that this object has been too much neglected both by instructors and Compilers. Whether this book has any special merit in this respect or any other, it rests with the public to decide. If, in the following selection, this object, which the Compiler views as highly important, has been secured to any considerable degree so that the rising generation may be materially benefited in their education, he will have the satisfaction of reflecting that his labor and time have not been lost, and that he has thrown something into the scale of public utility.

“ That this collection may also serve the purpose of promoting piety and virtue, the Compiler has introduced many extracts, which place religion in the most amiable light; and which recommend a great variety of moral duties, by the excellence of their nature, and the happy

effects which they produce. These subjects are exhibited in a style and manner, which is calculated to arrest the attention of youth ; and to make strong and durable impressions on the minds.

“ The Compiler has been careful to avoid every expression and sentiment, that might gratify a corrupt mind, or, in the least degree offend the eye or ear of innocence. This is conceived to be peculiarly incumbent on every person who writes for the benefit of youth. It would, indeed, be a great and happy improvement in education, if no writings were allowed to come under their notice, but such as are perfectly innocent ; and if, on all proper occasions, they were encouraged to peruse those which tend to inspire a due reverence for virtue and an abhorrence of vice, as well as to associate them with sentiments of piety and goodness. Such impressions deeply engraven on their minds, and connected with all their attainments, could scarcely fail of attending them through life ; and of producing a solidity of principle and character, that would be able to resist the danger arising from future intercourse with the world.”

Considering it a commendable and useful practice to exercise pupils *much* in the art of *spelling*, and viewing it desirable that they should spell words not only from their spelling books, but from the lessons which they read, the Compiler has selected words from each section for this purpose, and arranged them *themselves*, for the accommodation of the *structor and the pupil*.

INTRODUCTION.

OBSERVATIONS ON THE PRINCIPLES OF GOOD READING.

“TO read with propriety is a pleasing and important attainment ; productive of improvement both to the understanding and the heart. It is essential to a complete reader, that he minutely perceive the ideas, and enter into the feelings of the author, whose sentiments he professes to repeat : for how is it possible to represent clearly to others, what we have but faint or inaccurate conceptions of ourselves ? If there were no other benefits resulting from the art of reading well, than the necessity it lays us under, of precisely ascertaining the meaning of what we read ; and the habit thence acquired, of doing this with facility, both when reading silently and aloud, they would constitute a sufficient compensation for all the labor we can bestow upon the subject. But the pleasure derived to ourselves and others, from a clear communication of ideas and feelings ; and the strong and durable impressions made thereby on the minds of the reader and the audience, are considera-

tions, which give additional importance to the study of this necessary and useful art. The perfect attainment of it doubtless requires great attention and practice, joined to extraordinary natural powers : but as there are many degrees of excellence in the art, the student whose aims fall short of perfection will find himself amply rewarded for every exertion he may think proper to make.

“To give rules for the management of the voice in reading, by which the necessary pauses, emphasis, and tones, may be discovered and put in practice, is not possible. After all the directions that can be offered on these points much will remain to be taught by the living instructor : much will be attainable by no other means, than the force of example influencing the imitative powers of the learner.”

In elocution, whether in reading or public speaking, the person should consider the place he occupies and the kind of piece he has to exhibit. His voice should be sufficiently loud to be easily heard, his articulation should be slow and distinct ; his pronunciation according to the most generally approved models ; the emphasis, tones and pauses, and in short the whole mode of reading or speaking, whether prose or poetry, should be such as the sense most naturally dictates, or such as would be adopted were the same language and sentiments his own, and uttered as the feeling effusion of the moment. Let a reader or public speaker realize himself in this situation and he has an infallible directory for his elocution, better than all the rules and principles laid down in books.

THE
AMERICAN READER.

PART I.

PIECES IN PROSE.

CHAPTER I.

SELECT SENTENCES AND PARAGRAPHS.

SECTION 1.

IDLENESS is the mother of many on children. They that do nothing are e ready way to do that which is worse than ing. If we hide our talent in the earth, we lose our treasure in heaven.

It matters not what a man loses, if he his soul; but, if he lose his soul, it mat- not what he saves. It is better to have a l conscience, and be censured, than to have d one, and be flattered. We must hear *arnings* of conscience, or we shall feel the *idings* of conscience.

Repentance begins in the humiliation of heart, and ends in the reformation of the

You cannot repent too soon. There is lay like to-day. Yesterday is gone, to- row is God's, not your own. If we put ur repentance to another day, we have a day e to repent *of*, and a day less to repent *in*.

To be low is the safest and comeliest ure for sinful creatures. If men did but

know themselves more, they would be more humble. They that are humble are content and thankful. A humble spirit is a *charitable* and *quiet* spirit.

5. Humility is the mother of contentment. If we cannot bring our *condition* to our mind, we must labor to bring our *mind* to our condition. Neither contentment nor discontentment arises from the outward condition, but from the inward disposition. If a man is not content in that state he is *in*, he would not be content in any state he *would* be in.

6. That which a man envies in another, he would be proud of if he had it himself. Some are proud of what they are, others of what they are not.

7. Thou that canst call nothing thine own but sin and shame, art thou proud? Dust and ashes proud? A worm, and proud? Emptiness, and proud? Perishing, and proud? It is unreasonable for the *creature* to be proud much more the *sinner*.

8. We put a price upon *riches*, but riches cannot put a price upon *us*. We must answer for our riches, but our riches cannot answer for us. It is a sad thing when a man can have no comfort but in diversions, no joy but in forgetting himself.

9. To have a portion in the *world* is a mercy; to have the world for a *portion* is a misery. Man is not made for the world, but the world for man.

10. As you love your souls, beware of the world; it hath slain its thousands and ten thousands. What ruined Lot's wife? the world.

ruined Judas? the world. What ruined
 a Magus? the world. What ruined De-
 the world. And, what shall it profit a
 if he gain the whole world, and lose his
 soul? To speak the truth freely; riches
 ust, honors are shadows, pleasures are
 es, and man a lump of vanity, compound-
 sin and misery.

Outward comforts are like the rotten
 of a tree; they may be touched, but if
 are trusted to, or rested upon, they will
 nly deceive and fail us. As cankers breed
 sweetest roses, so pride may arise out of
 veetest duties.

As every shred of gold is precious, so
 ry minute of time. As it would be great
 o shoe horses (as Nero did) with gold;
 would be to spend time in trifles. A
 d man is like one that hangs over a deep
 y a slender cord with one hand, and is
 g it with the other.

Do not contend for every trifle, wheth-
 be matter of right or opinion. If others
 at their duty to you, be sure that you per-
 yours to them. To render railing for
 5, is to return sin for sin.

Consider, that if you had fewer com-
 and more crosses, you ought to be thank-
 or do you know what you have deserved?
 of the Lord's mercy that you are not con-
 d.

The following words together with those which are
 l and arranged at the end of each section, through this
 , are designed as lessons for spelling.

ton—Talent—Lose—Censured—Reformation—Repent-
 omeliest—Posture—Humility—Envies—Emptiness—
 e.

SECTION 2.

1. A temperate spirit, and moderate expectations, are excellent safeguards of the mind, in this uncertain and changing state. There is nothing, except simplicity of intention, and purity of principle, that can stand the test of near approach and strict examination.

2. The value of any possession is to be chiefly estimated, by the relief which it can bring us in the time of our greatest need. No person who has once yielded up the government of his mind, and given loose rein to his desires and passions, can tell how far these may carry him.

3. Tranquillity of mind is always most likely to be attained, when the business of the world is tempered with thoughtful and serious retreat. He who would act like a wise man, and build his house on the rock, and not on the sand, should contemplate human life, not only in the sunshine, but in the shade.

4. Let usefulness and beneficence, not ostentation and vanity, direct the train of your pursuits. To maintain a steady and unbroken mind, amidst all the shocks of the world, marks a great and noble spirit. Patience, by preserving composure within, resists the impression which trouble makes from without.

5. Compassionate affections, even when they draw tears from our eyes for human misery, convey satisfaction to the heart. They who have nothing to give, can often afford relief to others, by imparting what they feel. Our ignorance of what is to come, and of what

is really good or evil, should correct anxiety about worldly success.

Changing—Simplicity—Examination—Chiefly—Estimated—Relief—Once—Rein—Build—Patience—Composure—Veil—Woven—Spirit.

SECTION 3.

1. To be wise in our own eyes, to be wise in the opinion of the world, and to be wise in the sight of our Creator, are three things so very different, as rarely to coincide. Man, in his highest earthly glory, is but a reed floating on the stream of time, and forced to follow every new direction of the current.

2. The corrupted temper, and the guilty passions of the bad, frustrate the effect of every advantage which the world confers on them. The external misfortunes of life, disappointments, poverty, and sickness, are light in comparison of those inward distresses of mind, occasioned by folly, by passion, and by guilt.

3. No station is so high, no power so great, no character so unblemished, as to exempt men from the attacks of rashness, malice or envy. Moral and religious instruction derives its efficacy, not so much from what men are taught to know, as from what they are brought to feel.

4. He who pretends to great sensibility towards men, and yet has no feeling for the high objects of religion, no heart to admire and adore the great Father of the universe, has reason to distrust the truth and delicacy of his sensibility. When, upon rational and sober inquiry, we have established our principles, let us not suffer

them to be shaken by the scoffs of the tious, or the cavils of the sceptical.

5. When we observe any tendency to religion or morals with disrespect and levity, we hold it to be a sure indication of a perverted understanding, or a depraved heart. Every degree of guilt incurred by yielding to temptation tends to debase the mind, and to weaken generous and benevolent principles of human nature.

6. Luxury, pride, and vanity, have frequently as much influence in corrupting the sentiments of the great, as ignorance, bigotry, prejudice, have in misleading the opinion of the multitude.

7. Mixed as the present state is, reason and religion pronounce, that generally, if not always, there is more happiness than misery, pleasure than pain, in the condition of Society, when formed, requires distinction of property, diversity of conditions, subordination of ranks, and a multiplicity of occupation, in order to advance the general good.

Rarely—Coincide—Stream—Floating—Current—Conson—Character—Malice—Moral—Yielding—Weaken—Society—Pain.

SECTION 4.

1. The desire of improvement discovers a liberal mind ; and is connected with many accomplishments, and many virtues. Innocence confers ease and freedom on the mind ; leaves it open to every pleasing sensation.

2. Moderate and simple pleasures relish with the temperate : in the midst of his state

refinements, the voluptuary languishes. Gentleness corrects whatever is offensive in our manners; and, by a constant train of humane attentions, studies to alleviate the burden of common misery.

3. That gentleness which is the characteristic of a good man, has, like every other virtue, its seat in the heart: and, let me add, nothing except what flows from the heart, can render even external manners truly pleasing.

4. Virtue, to become either vigorous or useful, must be habitually active: not breaking forth occasionally with a transient lustre, like the blaze of a comet; but regular in its returns, like the light of day: not like the aromatic gale, which sometimes feasts the sense; but like the ordinary breeze, which purifies the air, and renders it healthful.

5. The happiness of every man depends more upon the state of his own mind, than upon any one external circumstance: nay, more than upon all external things put together. In no station, in no period, let us think ourselves secure from the dangers which spring from our passions. Every age, and every station they beset; from youth to gray hairs, and from the peasant to the prince.

6. Riches and pleasures are the chief temptations to criminal deeds. Yet those riches, when obtained, may very possibly overwhelm us with unforeseen miseries. Those pleasures may cut short our health and life.

7. He who is accustomed to turn aside from the world, and commune with himself in retirement, will, sometimes at least, hear the

truths which the multitude do not tell him. A more sound instructor will lift his voice, and awaken within the heart those latent suggestions, which the world had overpowered and suppressed.

8. Amusement often becomes the business instead of the relaxation, of young persons : it is then highly pernicious. He that waits for an opportunity to do much at once, may breathe out his life in idle wishes ; and regret, in the last hour, his useless intentions and barren zeal.

Innocence—Ease—Studied—Offensive—Humane—Occasionally—Transient—Hear—Overwhelm—Breathe—Barren—Cries—Hairs—Possibly.

SECTION 5.

1. The spirit of true religion breathes mildness and affability. It gives a native, unaffected ease to the behavior. It is social, kind, and cheerful : far removed from that gloomy and illiberal superstition, which clouds the brow, sharpens the temper, dejects the spirit, and teaches men to fit themselves for another world by neglecting the concerns of this.

2. Reveal none of the secrets of thy friend. Be faithful to his interests. Forsake him not in danger. Abhor the thought of acquiring any advantage by his prejudice. Man, always prosperous, would be giddy and insolent ; always afflicted, would be sullen or despondent. Hopes and fears, joy and sorrow, are, therefore, so blended in his life, as both to give room for worldly pursuits, and to recal, from time to time, the admonitions of conscience.

3. Time once past never returns : the mo-

which is lost, is lost for ever. There is nothing on earth so stable, as to assure us undisturbed rest ; nor so powerful, as to afford us constant protection. The house of mourning too often becomes an avenue to the house of mourning. Short, to the licentious, is the interval between them.

It is of great importance to us, to form a correct estimate of human life ; without either magnifying it with imaginary evils, or expecting more than it is able to yield. Among all our corrupt passions, there is a strong and intimate connexion. When any one passion is adopted into our family, it seldom leaves us until it has fathered upon us all its kindred.

Charity, like the sun, brightens every object on which it shines ; a censorious disposition casts every character into the darkest shade it will bear. Many men mistake the appearance for the practice of virtue ; and are not so much good men, as the friends of goodness. Genuine virtue has a language that speaks to the heart throughout the world. It is a language which is understood by all. In every clime, every clime, the homage paid to it is the same. In no one sentiment were ever more generally agreed.

The appearances of our security are often deceitful. When our sky seems settled and serene, in some unobserved quarter gathers the little black cloud in which tempest ferments, and prepares to discharge its fury on our head.

The man of true fortitude may be com-

pared to the castle built on a rock, which defies the attacks of surrounding waters: the man of a feeble and timorous spirit, to a hut placed on the shore, which every wind shakes, and every wave overflows.

9. Nothing is so inconsistent with self-possession as violent anger. It overpowers reason, confounds our ideas; distorts the appearance, and blackens the color, of every object. In the storm which it raises within, and by the mischiefs which it occasions without, it generally brings on the passionate and revengeful man, greater misery than he can bring on the object of his resentment.

10. The palace of Virtue has, in all ages, been represented as placed on the summit of a hill; in the ascent of which, labor is requisite, and difficulties are to be surmounted; and where a conductor is needed, to direct our way, and to aid our steps.

11. In judging of others, let us always think the best, and employ the spirit of charity and candor. But in judging of ourselves, we ought to be exact and severe.

12. Let him that desires to see others happy, make haste to give while his gift can be enjoyed; and remember, that every moment of delay, takes away something from the value of his benefaction. And let him who proposes his own happiness reflect, that while he forms his purpose, the day rolls on, and "the night cometh, when no man can work."

Affability—Social—Cheerful—Acquiring—Sullen—Impetuous—Prejudice—Insolent—Pursuits—Avenue—Between—Family—Character—Seems—Defies—Timorous—Ascendancy—Charity.

SECTION 6.

To sensual persons, hardly any thing is it appears to be : and what flatters most, lays farthest from reality. There are voices which sing around them ; but whose strains lead to ruin. There is a banquet spread, where poison is in every dish. There is a couch which invites them to repose ; but to lie upon it is death.

If we would judge whether a man is truly happy, it is not solely to his houses and lands, to his equipage and his retinue, we are to look. Unless we could see farther, and discern what joy, or what bitterness, his heart feels, we can pronounce little concerning him.

Can we esteem that man prosperous, who is raised to a situation which flatters his passions, but which corrupts his principles, disorders his temper, and finally, oversets his life ? What misery does the vicious man justly endure !

Adversity ! how blunt are all the arrows which quiver, in comparison with those of guilt ! When we have no pleasures in goodness, we may with certainty conclude the reason to be, that our pleasure is all derived from an opposite quarter.

How strangely are the opinions of men altered, by a change in their condition ! How many have had reason to be thankful, for being disappointed in designs which they earnestly pursued, but which, if successfully accomplished, they have afterwards seen, would have occasioned their ruin !

6. What are the actions which afford in the remembrance a rational satisfaction? Are they the pursuits of sensual pleasure, the riots of jollity, or the displays of show and vanity? No. I appeal to your hearts, my friends, if what you recollect with most pleasure, are not the innocent, the virtuous, the honorable parts of your past life.

7. The present employment of time should frequently be an object of thought. About what are we now busied? What is the ultimate scope of our present pursuits and cares? Can we justify them to ourselves? Are they likely to produce any thing that will survive the moment, and bring forth some fruit for futurity?

8. Is it not strange, (says an ingenious writer) that some persons should be so delicate as not to bear a disagreeable picture in the house, and yet by their behavior, force every face they see about them, to wear the gloom of uneasiness and discontent?

9. If we are now in health, peace, and safety; without any particular or uncommon evils to afflict our condition; what more can we reasonably look for in this vain and uncertain world? How little can the greatest prosperity add to such a state!

10. Will any future situation ever make us happy, if now, with so few causes of grief, we imagine ourselves miserable? The evil lies in the state of our mind, not in our condition of fortune; and by no alteration of circumstances is likely to be remedied.

~~Sensual—Farthest—Solely—Discern—Vicious—Altered—
Designs—Earnestly—Busied—Pursuits—What—Ultimate—
Uneasiness—Wear—Scope—Future—Remedied.~~

SECTION 7.

1. A soft answer turneth away wrath ; but grievous words stir up anger. Better is a dinner of herbs where love is, than a stalled ox and hatred therewith. Pride goeth before destruction ; and a haughty spirit before a fall. Hear counsel, and receive instruction, that thou mayest be truly wise.

2. Faithful are the wounds of a friend ; but the kisses of an enemy are deceitful. Open rebuke is better than secret love. Seest thou a man wise in his own conceit ? There is more hope of a fool than of him. He that is slow to anger, is better than the mighty ; and he that ruleth his spirit, than he that taketh a city. He that hath pity on the poor, lendeth to the Lord ; that which he hath given, will he pay him again.

3. If thine enemy be hungry, give him bread to eat ; and if he be thirsty, give him water to drink. He that planted the ear, shall he not hear ? He that formed the eye, shall he not see ? I have been young, and now I am old ; yet have I never seen the righteous forsaken, nor his seed begging bread. It is better to be a door keeper in the house of the Lord, than to dwell in the tents of wickedness.

4. I have seen the wicked in great power ; and spreading himself like a green bay tree. Yet he passed away : I sought him, but he could not be found. Happy is the man that findeth wisdom. Length of days is in her right hand ; and in her left hand, riches and honor. Her ways are ways of pleasantness, and all her paths are peace. How good and

how pleasant it is for brethren to dwell in unity ! It is like precious ointment the dew of Hermon, and the dew that descended upon the mountains of Zion.

5. The sluggard will not plough for the cold ; he shall therefore beg in harvest and have nothing. I went by the field of the foolish, and by the vineyard of the man without understanding : and lo ! it was all grown with thorns ; nettles had covered its face, and the stone wall was broken down. Then I considered it well : I looked upon it, and received instruction.

Grievous—Herbs—Therewith—Receive—Friend
 Begging—Bread—Nettles—Field—Sluggard—Plough
 —Length—Precious.

CHAPTER II.

SECTION 1.

THE FOLLY AND MISERY OF IDLENESS.

1. THE idle man lives not to himself, with more advantage than he lives to the world. is indeed on a supposition entirely opposite, & persons of this character proceed. They imagine that, how deficient soever they may be point of duty, they at least consult their own satisfaction. They leave to others the drudgery of life ; and betake themselves, as they think, the quarter of enjoyment and ease. Now, contradiction to this, I assert, and hope to prove, that the idle man, first, shuts the door against all improvement ; next, that he opens wide to every destructive folly ; and, lastly that he excludes himself from the true enjoyment of pleasure.

2. First, he shuts the door against improvement of every kind, whether of mind, body, or fortune. The law of our nature, the condition under which we were placed from our birth, is, that nothing good or great is to be acquired without toil and industry. A price is appointed by Providence to be paid for every thing ; and the price of improvement, is labor. Industry may, indeed, be sometimes disappointed. The race may not always be to the swift, or the battle to the strong.

3. But, at the same time, it is certain that, in the ordinary course of things, without strength the battle cannot be gained ; without swiftness the race cannot be run with success. If we consult either the improvement of the mind, or the health of the body, it is well known that exercise is the great instrument of promoting both. Sloth enfeebles equally the bodily, and the mental powers. As in the animal system it engenders disease, so on the faculties of the soul it brings a fatal rust, which corrodes and wastes them ; which, in a short time, reduces the brightest genius to the same level with the meanest understanding.

4. The great differences which take place among men, are not owing to a distinction the nature has made in their original powers, so much as to the superior diligence with which some have improved those powers beyond others. To no purpose do we possess the seed of many great abilities, if they are suffered to lie dormant within us. It is not the latent possession, but the active exertion of them which gives them merit. Thousands whom indolence has sunk into contemptible obscurity might have come forward to the highest distinction, if idleness had not frustrated the effect of all their powers.

5. Instead of going on to improvement all things go to decline, with the idle man. His character falls into contempt. His fortune is consumed. Disorder, confusion, and embarrassment, mark his whole situation. Observe in what lively colors the state of his affairs is described by Solomon. "I went by the field

the slothful, and by the vineyard of the man
 id of understanding. And lo ! it was all
 own over with thorns ; nettles had covered
 e face thereof ; and the stone wall was broken
 own. Then I saw and considered it well. I
 oked upon it, and received instruction." Is
 in this manner, that a man lives to himself ?
 re these the advantages, which were expected
 be found in the lap of ease ? The down may
 first have appeared soft ; but it will soon be
 und to cover thorns innumerable. This is
 wever, only a small part of the evils which
 rsons of this description bring on themselves.

6. For, in the second place, while in this
 manner they shut the door against every im-
 rovement, they open it wide to the most de-
 ructive vices and follies. The human mind
 cannot remain always unemployed. Its pas-
 ons must have some exercise. If we supply
 em not with proper employment, they are
 ire to run loose into riot and disorder. While
 e are unoccupied by what is good, evil is con-
 nually at hand ; and hence it is said in Scrip-
 re, that as soon as Satan " found the house
 npty," he took possession, and filled it " with
 il spirits."

7. Every man who recollects his conduct,
 ay be satisfied, that his hours of idleness have
 ways proved the hours most dangerous to
 rtue. It was then, that criminal desires
 ose ; guilty pursuits were suggested ; and
 signs were formed, which, in their issue,
 ive disquieted and embittered his whole life.
 easons of idleness are dangerous, what must
 continued habit of it prove ? Habitual indo-

lence, by a silent and secret progress, undermines every virtue in the soul. More violent passions run their course, and terminate. They are like rapid torrents, which foam, and swell, and bear down every thing before them. But after having overflowed their banks, their impetuosity subsides. They return, by degrees, into their natural channel ; and the damage which they have done, can be repaired.

8. Sloth is like the slowly-flowing, putrid stream, which stagnates in the marsh, breeds venomous animals, and poisonous plants ; and infects with pestilential vapors the whole country round it. Having once tainted the soul, it leaves no part of it sound ; and, at the same time, gives not those alarms to conscience which the eruptions of bolder and fiercer emotions often occasion. The disease which it brings on, is creeping and insidious ; and is on that account, more certainly mortal.

9. One constant effect of idleness, is to nourish the passions, and of course, to heighten our demands for gratification ; while it unhappily withdraws from us the proper means of gratifying these demands. If the desires of the industrious man are set upon opulence or distinction, upon the conveniences, or the advantages of life, he can accomplish his desires, by methods which are fair and allowable.

10. The idle man has the same desires with the industrious, but not the same resources for compassing his ends by honorable means. He must therefore turn himself to seek by fraud or by violence, what he cannot submit to acquire by industry. Hence, the origin of the

multiplied crimes to which idleness is daily giving birth in the world ; and which contribute so much to violate the order, and to disturb the peace, of society.

11. In general, the children of idleness may be ranked under two denominations or classes of men. Either, incapable of any effort, they are such as sink into absolute meanness of character, and contentedly wallow with the drunkard and debauchee, among the herd of the sensual, until poverty overtakes them, or disease cuts them off ; or, they are such as, retaining some remains of vigor, are impelled, by their passions, to venture on a desperate attempt for retrieving their ruined fortunes.

12. In this case, they employ the art of the fraudulent gamester to insnare the unwary. They issue forth with the highwayman to plunder on the road ; or with the thief and the robber, they infest the city by night. From this class, our prisons are peopled ; and by them the scaffold is furnished with those melancholy admonitions, which are so often delivered from it to the crowd. Such are frequently the tragical, but well known, consequences of the vice of idleness.

13. In the third, and last place, how dangerous soever idleness may be to virtue, are there not pleasures, it may be said, which attend it ? Is there not ground to plead, that it brings a release from the oppressive cares of the world ; and soothes the mind with a gentle satisfaction, which is not to be found amidst the toils of a busy and active life ?

14. *This is an advantage which, least of all*

others, we admit it to possess. In behalf of incessant labor, no man contends. Occasional release from toil, and indulgence of ease, what nature demands, and virtue allows. What we assert is, that nothing is so great an enemy to the lively and spirited enjoyment of life, as a relaxed and indolent habit of mind.

15. He who knows not what it is to labor, knows not what it is to enjoy. The felicity of human life, depends on the regular prosecution of some laudable purpose or object, which keeps awake and enlivens all our powers. Our happiness consists in the pursuit, much more in the attainment, of any temporal good. Labor is agreeable ; but it is only from preceding labor, that rest acquires its true relish. When the mind is suffered to remain in continued inaction, all its powers decay. It soon languishes and sickens ; and the pleasures which it pretended to obtain from rest, end in tediousness and insipidity.

16. To this, let that miserable set of men bear witness, who, after spending great part of their life in active industry, have retired to what they fancied was to be a pleasing enjoyment of themselves, in wealthy inactivity, and profound repose. Where they expected to find an Eden, they have found nothing but a dreary and comfortless waste. Their days have dragged on, in uniform languor ; with the melancholy remembrance often returning, of the cheerful hours they passed, when they were engaged in the honest business, and labors of the world.

17. We appeal to every one who has *least knowledge* or observation of life, who

he busy, or the idle, have the most agreeable enjoyment of themselves? Compare them in their families. Compare them in the societies with which they mingle; and remark, which of them discover most cheerfulness and gaiety, which possess the most regular flow of spirits; whose temper is most equal; whose good humor, most unclouded. While the active and diligent both enliven, and enjoy society, the idle are not only a burden to themselves, but a burden to those with whom they are connected; a nuisance to all whom they oppress with their company.

18. Enough has now been said to convince every thinking person, of the folly, the guilt, and the misery, of an idle state. Let these admonitions stir us up to exert ourselves in our different occupations, with that virtuous activity which becomes men and christians. Let us arise from the bed of sloth; distribute our time with attention and care; and improve to advantage the opportunities which Providence has bestowed.

19. The material business in which our several stations engage us, may often prove not sufficient to occupy the whole of our time and attention. In the life even of busy men, there are frequent intervals of leisure. Let them take care, that into these, none of the vices of idleness creep. Let some secondary, some subsidiary employment, of a fair and laudable kind, be always at hand to fill up those vacant spaces of life, which too many assign, either to corrupting amusements, or to mere inaction.

We ought never to forget, that entire idleness always borders, either on misery, or on guilt.

20. At the same time, let the course of our employments be ordered in such a manner, that in carrying them on, we may be also promoting our eternal interest. With the business of the world, let us properly intermix the exercise of devotion. By religious duties, and virtuous actions, let us study to prepare ourselves for a better world. In the midst of our labors for this life, it ought never to be forgotten, that we must "first seek the kingdom of God, and his righteousness; and give diligence to make our calling and election sure:" otherwise, how active soever we may seem to be, our whole activity will prove only a laborious idleness: we shall appear in the end, to have been busy to no purpose, or to a purpose worse than none.

21. Then only we fulfil the proper character of christians, when we join that pious zeal which becomes us as the servants of God, with that industry which is required of us, as good members of society; when, according to the exhortation of the apostle, we are found "not slothful in business," and, at the same time "fervent in spirit, serving the Lord."

BLAIR.

Least.....Contemptible.....Faculties.....System.....Very.....Genius..
 Bodily.....Embarrassment.....Scripture.....Unhappily.....Allowable..
 Multiplied.....*Deficient ? Latent ? Fraudulent ? Insipidity ? Ely-*
um ? Sensual ? Nuisance ? Unwary ? Subsidiary ? Insidious ?

[The Compiler would here remark, that among the words selected and arranged at the close of each section, those which are printed in *Italics* are designed for definition.

SECTION 2.

1. No other disposition or turn of mind so totally unfits a man for all the social offices of life as indolence. An idle man is a mere blank in the creation ; he seems made for no end, and lives to no purpose. He cannot engage himself in any employment or profession, because he will never have diligence enough to follow it : he can succeed in no undertaking, for, he will never pursue it : he must be a bad husband, father, and relation, for, he will not take the least pains to preserve his wife, children, and family, from starving ; and he must be a worthless friend, for, he would not draw his hand from his bosom, though to prevent the destruction of the universe.

2. If he is born poor, he will remain so all his life, which he will probably end in a ditch or at the gallows : if he embarks in trade, he will be a bankrupt : and, if he is a person of fortune, his stewards will acquire immense estates, and he himself perhaps will die in the fleet. It should be considered, that nature did not bring us into the world in a state of perfection, but has left us in a capacity of improvement ; which would seem to intimate, that we should labor to render ourselves excellent.

3. Very few are such absolute idiots as not to be able to become at least decent, if not eminent, in their several stations, by unwearied and keen application : nor are there any possessed of such transcendent genius and abilities as to render all pains and diligence unnecessary. Perseverance will overcome difficulties which,

at first, appear insuperable ; and it is amazing to consider how great and numerous obstacles may be removed by a continual attention to any particular point.

4. There is not, in the world, a more useless idle animal than he who contents himself with being merely a gentleman. He has an estate, therefore he will not endeavor to acquire knowledge : he is not to labor in any vocation therefore he will do nothing. But the misfortune is, that there is no such thing in nature as a negative virtue, and that absolute idleness is impracticable.

5. He, who does no good, must certainly do mischief ; and the mind, if it is not stored with useful knowledge, will certainly become a magazine of nonsense and trifles. Wherefore a gentleman, though he is not obliged to rise to open his shop, or work at his trade, should always find some ways of employing his time to advantage. If he makes no advances in wisdom, he will become more and more a slave to folly ; and he that does nothing, because he has nothing to do, will become vicious and abandoned, or, at best, ridiculous and contemptible.

6. I do not know a more melancholy object than a man of an honest heart and fine natural abilities, whose good qualities are thus destroyed by indolence. Such a person is a constant plague to all his friends and acquaintance, with all the means in his power of adding to their happiness ; and suffers himself to take rank among the lowest characters, when he might render himself conspicuous among the highest.

7. Nobody is more universally beloved and more universally avoided than my friend Careless. He is a humane man, who never did a beneficent action, and a man of unshaken integrity, on whom it is impossible to depend. With the best head, and the best heart, he regulates his conduct in the most absurd manner, and frequently injures his friends ; for, whoever neglects to do justice to himself must inevitably wrong those with whom he is connected ; and it is by no means a true maxim, that an idle man hurts nobody but himself.

8. Virtue, then, is not to be considered in the light of mere innocence, or abstaining from harm, but as the exertion of our faculties in doing good : as Titus, when he had let a day slip undistinguished by some act of virtue, cried out, " I have lost a day !" If we regard our time in this light, how many days shall we look back upon as irretrievably lost ! and to how narrow a compass would such a method of calculation frequently reduce the longest life !

9. If we were to number our days, according as we have applied them to virtue, it would occasion strange revolutions in the manner of reckoning the ages of men. We should see some few arrived to a good old age in the prime of their youth, and meet with several young persons of fourscore.

10. Agreeably to this way of thinking, I remember to have met with the epitaph of an aged man four years old, dating his existence from the time of his reformation from evil courses. The inscriptions on most tomb-stones commemorate no acts of virtue performed by the

persons who lie under them, but only record that they were born one day and died another. But I would fain have those people, whose lives have been useless, rendered of some service after their deaths, by affording lessons of instruction and morality to those they leave behind them.

11. Wherefore I could wish, that in every parish, several acres were marked out for a new and spacious burying ground, in which every person, whose remains are there deposited, should have a small stone laid over them, recording their age, according to the manner in which they have improved or abused the time allotted them in their lives. In such circumstances, the plate on the coffin might be the highest panegyric which the deceased could receive; and a little square stone inscribed with he died aged eighty years, would be a noble eulogium than all the lapidary adulation of modern epitaphs.

CONNOISSEUR.

Social.....Pursue.....Ditch.....Intimate.....Idiot.....Any.....Ability
.....Merely.....Magazine.....Ridiculous.....Injuries.....Burying.....Epitaph.....*Lapidary? Adulation? Commemorate? Beneficent? retrievably? Conspicuous? Panegyric?*

SECTION 3.

THE GENERAL FAULTS TO WHICH YOUTH ARE LIABLE IN READING; TOGETHER WITH DIRECTIONS HOW TO AVOID THEM.

I. Some read in too low a voice, and some too loud. To avoid this, consider whether your voice be naturally too low or too loud, and correct it accordingly in your ordinary conversation, by which means you will be better

to correct it in reading. The art of governing the voice consists very much in carefully avoiding these two extremes, at least ought first to be attended to; and to effect I know of no better rule than carefully to regulate the elevation and strength of your voice according to the number of persons you read to, the nature of the subject, and the size of the room.

Another fault in reading is, a thick, hasty, hurried voice. When a person mumbles, or swallows the words—that is, leaves out syllables in the long words, and never pronounces some of the short ones at all, but hurries on without any care to be heard distinctly, or to give his words their full sound, or his hearers any sense of them, it is generally owing to a bad habit uncorrected; to avoid which, accustom yourself both in conversation and reading to pronounce every word *distinct* and *clear*.

Another fault is, speaking too quickly. This is scarce any fault more common than haste, especially among young persons, who imagine that they can read well, and are not afraid of being stopt in their career by the unexpected pronunciation of any hard word. No bad habit of the voice is perhaps, conquered with more difficulty, though one would imagine nothing to be more easy. This manner is more admissible in reading a newspaper, where there is but little matter that deserves attention, but is very improper in books of instruction, or the Holy Scriptures, when the solemnity of the subject, and the weight of the sense demands a particular regard.

To avoid this, observe with what deliber-

ation some converse and read, and how full sound they give to every word, and endeavor to imitate them. Do not affect to contract your words (as some do) or run *two* into one. Attend diligently to the sense, weight, and propriety of every sentence you read, and of every emphatical word in it. This will not only be an advantage to yourself, but a double one to your hearers; for it will at once give them time to take the sense, and excite their *attention* when they see yours is fixed.

5. *The next fault to be noticed is speaking too slow.* Some are apt to read in a heavy droning, sleepy way, and through mere carelessness, make pauses at improper places. But a too slow way of reading is a fault very rarely to be found.

6. *Another is an irregular or uneven voice* that is when the voice rises or falls by fits and starts, or when it is elevated or depressed, unnaturally, or unseasonably, without regard to sense or stops, or always beginning a sentence with a high voice and concluding it with a low one—a mere mechanical way of reading.

7. Opposite to this is a flat, dull, uniform tone of voice, without emphasis or cadence, and in any regard to the sense or subject of what is read: this is a habit which children who have been used to read their lessons by way of task are very apt to fall into and retain as they grow up.

8. The greatest and most common fault of all is, *reading with a tone.* No habit is more easy to be contracted than this, or more hard to be conquered. The unnatural tones in reading

king are of various kinds, and are very
ful to persons of taste and judgment ;
ive a singing tone; some a squeaking
thers an odd whimsical whining tone
to themselves, and not to be described,
at it is laying the emphasis on words
to not require or deserve it.

To avoid the four last mentioned faults,
y rule is to endeavor to speak with the
se and freedom as you would do on the
bject in conversation. We never hear
converse in a tone. In common con-
n we speak in a natural voice, with prop-
it and emphasis ; yet young people gen-
as soon as they begin to read serious
ious books, immediately assume a stiff,
d and unnatural tone. In reading then,
o your subject, and deliver it just in
manner as you would do if you were
of it.

This is the great, general and most im-
rule of all, which if carefully observed
rect not only this, but almost all the
ults of bad pronunciation, and give you
, decent, graceful delivery, agreeably to
ules on the subject ; for however we are
transgress them in reading, we follow
aturally and easy enough in conversation ;
ldren will tell a story with all the natural
and beauties of pronunciation, however
rd they may read the same out of a book.
efore advisable in reading, to begin
ose books which are written in a familiar
at comes nearest to that of common con-
on.

11. As to poetry, very few indeed are to be found who do it justice. The general rule is, reading it in a *measured tone of voice*, to avoid which pay particular attention to the meaning of the writer, and to the preceding remarks and directions for the proper reading of prose.

Very.....Owing.....Mere.....Awkward.....Writer.....Swallow
Whimsical.....Admissible.....Emphasis? Cadence? Accent? Pro

SECTION 4.

THE SEASONS.

1. Among the great blessings and wonders of the creation, may be classed the regularities of times and seasons. Immediately after the fulfilment of the sacred promise was made to man, that seed time and harvest, cold and heat, summer and winter, day and night, should continue to the very end of all things. Accordingly, in obedience to that promise, the rotation is constantly presenting us with some useful and agreeable alteration; and all the pleasing novelty of the seasons arises from these natural changes: nor are we less indebted to them for many of its solid comforts.

2. It has been frequently the task of the moralist and poet, to mark, in polished periods, the particular charms and conveniences of every change; and indeed, such discriminate observations upon natural variety, cannot be unprofitable; since the blessing, which every month brings along with it, is a fresh instance of the wisdom and bounty of that Providence, which regulates the glories of the year.

We glow as we contemplate ; we feel a sensibility to adore, whilst we enjoy. In the season of seed-sowing, it is a season of *confidence* : grain which the husbandman trusts to the arms of the earth shall, happily, yield its sevenfold rewards. Spring presents us with a scene of *expectation*. That which was before hidden, begins now to discover signs of successful vegetation.

The laborer observes the change, and anticipates the harvest : he watches the progress of nature, and smiles at her influence ; while the peasant of contemplation walks forth with the sun, amidst the fragrance of flowers, and the promises of plenty ; nor returns to his cottage until darkness closes the scene upon his eye.

Then cometh the harvest, when the wish is satisfied, and the granaries of nature are loaded with the means of life, even to a surfeit of abundance. The powers of language are unequal to the description of this happy season. It is the carnival of nature : sun and shade, coolness and quietude, cheerful melody, love and gratitude, unite to render every scene of summer delightful.

The division of light and darkness is one of the kindest efforts of omnipotent wisdom. Day and night yield us contrary blessings ; and, at the same time, assist each other, by giving lustre to the delights of both. Amidst the brightness of day, and bustle of life, how could we be idle ? Amidst the gloom of darkness, how could we labor ?

How wise, how benignant, then, is the divine order ! The hours of light are adapted

ed to activity ; and those of darkness, to Ere the day is passed, exercise and nature pare us for the pillow ; and by the time the morning returns, we are again able to it with a smile. Thus, every season | charm peculiar to itself ; and every mo affords some interesting innovation.

MELMO:

Great.....Seasons.....Heat.....Solid.....Carnival.....Cottage.....
Granaries.....*Fragrance ? Discriminate ? Anticipates ?*
tent ? Benignant ?

SECTION 5.

YOUTH THE PROPER SEASON FOR GAINING KNOWLEDGE, AND FORMING RELIGIOUS HABITS.

1. The duty which young people and their instructors, cannot be better shown in the effect which the instructions they receive have upon them. They would do well, before, to consider the advantages of an early attention to these two things, both of great importance, knowledge and religion.

2. The great use of knowledge, in various branches, (to which the learned languages are generally considered as an introduction) is to free the mind from the prejudice of ignorance ; and to give it juster and enlarged conceptions, than are the mere gifts of rude nature. By reading, we add the experience of others to our own. It is the improvement of the mind chiefly, that makes the difference between man and man ; and one man a real superiority over another.

3. Besides, the mind must be employed. The lower orders of men have their att

much engrossed by those employments, in which the necessities of life engage them : and it is happy that they have. Labor stands in the room of education ; and fills up those vacancies of mind, which, in a state of idleness, would be engrossed by vice. And if they, who have more leisure, do not substitute something in the room of this, their minds also will become the prey of vice ; and the more so, as they have the means to indulge it more in their power.

4. A vacant mind is exactly that house mentioned in the gospel, which the devil found empty. In he entered ; and taking with him seven other spirits more wicked than himself, they took possession. It is an undoubted truth, that one vice indulged, introduces others ; and that each succeeding vice becomes more depraved.

5. If then the mind must be employed, what can fill up its vacuities more rationally than the acquisition of knowledge ? Let us therefore thank God for the opportunities he has afforded us ; and not turn into a curse those means of leisure, which might become so great a blessing.

6. But however necessary to us knowledge may be, religion, we know, is infinitely more so. The one adorns a man, and gives him, it is true, superiority, and rank in life ; but the other is absolutely essential to his happiness. In the midst of youth, health, and abundance, the world is apt to appear a very gay and pleasing scene ; it engages our desires ; and, in a degree satisfies them also.

7. But it is wisdom to consider, that a time

will come, when youth, health, and fortune will all fail us : and if disappointment and vexation do not sour our taste for pleasure, at least sickness and infirmities will destroy it. In these gloomy seasons, and, above all, at the approach of death, what will become of us without religion ? When this world fails, where shall we fly, if we expect no refuge in another ? Without holy hope in God, and resignation to his will, and trust in him for deliverance, what is there that can secure us against the evils of life ?

8. The great utility therefore of knowledge and religion being thus apparent, it is highly incumbent upon us to pay a studious attention to them in our youth. If we do not, it is more than probable that we shall never do it : that we shall grow old in ignorance, by neglecting the one ; and old in vice, by neglecting the other.

9. For improvement in knowledge, youth is certainly the fittest season. The mind is then ready to receive any impression. It is free from all that care and attention which, in ripeness of age, the affairs of life bring with them. The memory too is stronger and better able to acquire the rudiments of knowledge ; and as the mind is then void of ideas, it is more suited to those parts of learning which are conversant with words.

10. Besides, there are sometimes in youth a modesty and ductility, which, in advanced years, if those years especially have been a prey to ignorance, become self-sufficiency and prejudice ; and these effectually bar up all the inlets to knowledge. But, above all, and

its of attention and application are early
ed, we shall scarcely acquire them after-
ds. The inconsiderate youth seldom re-
ts upon this; nor knows his loss, till he
ows also that it cannot be retrieved.

1. Nor is youth more the season to ac-
re knowledge, than to form religious habits.
s a great point to get habit on the side of vir-
: it will make every thing smooth and easy.
e earliest principles are generally the most
ing; and those of a religious cast are seldom
olly lost.

2. Though the temptations of the world
y, now and then, draw the well-principled
th aside; yet his principles being continu-
at war with his practice, there is hope, that
the end the better part may overcome the
rse, and bring on a reformation: whereas he,
o has suffered habits of vice to get posses-
a of his youth, has little chance of being
ught back to a sense of religion.

3. In the common course of things it can-
ely happen. Some calamity must rouse him.
must be awakened by a storm, or sleep for
r. How much better is it then to make that
y to us, which we know is best! And to
n those habits now, which hereafter we shall
h we had formed!

4. There are persons, who would restrain
th from imbibing any religious principles,
they can judge for themselves; lest they
uld imbibe prejudice for truth. But why
uld not the same caution be used in science
o; and the minds of youth left void of all
pressions? The experiment, I fear, in both
es, *would be dangerous.*

ed to activity ; and those of darkness, to rest. Ere the day is passed, exercise and nature prepare us for the pillow ; and by the time that the morning returns, we are again able to meet it with a smile. Thus, every season has a charm peculiar to itself ; and every moment affords some interesting innovation.

MELMOTH.

Great.....Seasons.....Heat.....Solid.....Carnival.....Cottage.....Scene.....
Granaries.....Fragrance ? Discriminate ? Anticipates ? Omnipotent ? Benignant ?

SECTION 5.

YOUTH THE PROPER SEASON FOR GAINING KNOWLEDGE, AND FORMING RELIGIOUS HABITS.

1. The duty which young people owe to their instructors, cannot be better shown, than in the effect which the instructions they receive have upon them. They would do well, therefore, to consider the advantages of an early attention to these two things, both of great importance, knowledge and religion.
2. The great use of knowledge, in all its various branches, (to which the learned languages are generally considered as an introduction) is to free the mind from the prejudices of ignorance ; and to give it juster and more enlarged conceptions, than are the mere growth of rude nature. By reading, we add the experience of others to our own. It is the improvement of the mind chiefly, that makes the difference between man and man ; and gives one man a real superiority over another.
3. Besides, the mind must be employed. *The lower orders of men have their attention*

19. But if we cultivate our minds in youth, in habits of attention and industry, of virtue and sobriety, we shall find ourselves well prepared to act our future parts in life ; and what we all things ought to be our care, by gaining this command over ourselves, we shall be enabled, as we get forward in the world, to resist every new temptation, as soon as it appears.

GILPIN.

vacancies.....Engrossed.....Vacuities.....Leisure.....Satisfies.....Especially.....Prejudice.....Earliest.....Whereas.....Fruit.....Infirmities.....
reieved ? Ductility ? Sauntered ? Dissolute ? Infallibly ?

SECTION 6.

USEFUL HINTS.

1. Remember that time is money. He who can earn ten shillings a day by his labor, and goes abroad, or sits idle one half of that day, though he spends but sixpence during his diversion or idleness, ought not to reckon that the only expense ; he has really spent, or rather thrown away five shillings besides.

2. Remember that credit is money. If a man lets his money lie in my hands after it is lent, he gives me the interest, or so much as I can make of it during that time. This amounts to a considerable sum when a man has good and large credit, and makes good use of it.

3. Remember that money is of a prolific generating nature. Money can beget money, and its offspring can beget more, and so on. Five shillings turned is six ; turned again, it is seven and three pence ; and so on till it becomes hundred pounds. The more there is of it,

the more it produces every turning, so the profits rise quicker and quicker. He murders a crown, destroys all that it might have produced, even scores of pounds.

4. Remember that six pounds a year is but a groat a day. For this little sum, which may be daily wasted either in time or expense, unperceived, a man of credit may, on his own security, have the constant possession and use of a hundred pounds. So much in stock, briskly turned by an industrious man, produces great advantage.

5. Remember this saying, "The good paymaster is lord of another man's purse." He that is known to pay punctually and exactly at the time he promises, may at any time, and on any occasion, raise all the money his friend can spare. This is sometimes of great use. After industry and frugality, nothing contributes more to the raising of a young man in the world than punctuality and justice in all his dealings; therefore never keep borrowed money any longer beyond the time you promised, lest a disappointment shut up your friend's purse for ever.

6. The most trifling actions that effect a man's credit are to be regarded. The sound of your hammer at five in the morning, or nine at night, heard by a creditor, makes him easy six months longer; but if he sees you at a billiard-table, hears your voice at a tavern, when you should be at work, he sends for his money the next day; demands it before he can receive it in a lump. It shews, besides, that you are mindful of what you owe; it makes you appear careful, as well as an honest man, and that still increases your credit.

Beware of thinking all your own that possess, and of living accordingly. It is a fact that many people who have credit fall

To prevent this keep an exact account, some time, both of your expenses and your income. If you take the pains at first to mention the particulars, it will have this good effect: you will discover how wonderfully small your expenses mount up to large sums, and discern what might have been, and may in the future be saved, without occasioning great inconvenience. •

In short, the way to wealth, if you desire it, is as plain as the way to market. It depends on two words, industry and frugality; do not waste neither time nor money, but make the best use of both. Without industry and frugality nothing will do, and with them every thing. He that gets all he can honestly, and keeps all he gets, (necessary expenses excepted) will certainly become rich, if that Being who governs the world, to whom all should look for assistance on their honest endeavors, doth not, by wise providence, otherwise determine.

FRANKLIN.

.....Goes.....Ought.....Interest.....Groat.....Spare.....Money.....
Owe.....Frugality.

SECTION 7.

TOM RESTLESS.—A STORY.

“A fitting stone gathers no moss,” so says the proverb, and it is true. Activity is not sufficient to insure success, unless it be directed to an invariable end. The desultory bustle

of unsteady minds is only labor in vain. path, that leads to respectability and we must be pursued through all its asperities and obliquities, if you wish to reach the object in view. The traveller who turns aside to gaze at every flower, or who sometimes hurries and sometimes loiters, will find himself far behind those who calmly pace on, and are never diverted by difficulties, nor attracted by every casual appearance of temporary pleasure.

2. Tom Restless was one of the cleverest boys at the school where he was brought up. He outstripped his companions, whenever he gave himself the trouble to enter into competition with them. At play-learning—the pursuit he engaged in, he carried away the reputation of superiority : but all his motions were irregular ; and long continued application to business was his aversion and contempt.

3. From school he was removed into the counting-house of a West India merchant. His relations augured well of his success in commerce, from his known talents and activity. In any situation he might have shone ; but he chose rather to dazzle for a moment, than to preserve a clear and steady light. He became master of all the routine of the counting-house in less than twelve months.

4. Why, thought our hero, should he be longer confined to ledgers and waste-books ? Here he had nothing more to learn. His superiors were willing to be permitted to take a travelling voyage, for the benefit of his employer, and he came both the merchant and his own relation. He was soon equipped, and set sail for

West Indies, in raptures at the idea of seeing the world. A storm, which he had to encounter before clearing the channel, gave Tom no very favorable opinion of the felicity of a sailor's life; but the storm vanished, and with it, his sense of danger and uneasiness.

6. The remainder of the voyage was barren of occurrences. He landed in due time on the west end of Jamaica, to which the vessel was bound; and, in consequence of his eagerness to visit the new scenes which presented themselves, his hurry, and his neglect of proper precautions, he soon fell sick of the endemial fever of the West Indies; and with difficulty escaped with his life. Our adventurer now began to reflect on his imprudence; regretted having left the counting-house to encounter needless dangers; and began to form resolutions checking his natural propensity for change.

3. The vow, formed in illness and under constraint, is seldom observed when health and liberty return. Tom felt all the vagaries of his natural disposition as soon as he recovered. He made himself speedily acquainted with the management of sugar-plantations, and with the West-India trade in general. But, as he had a heart of benevolence and not of stone, the task-master met with his unqualified detestation—the situation of the slave awakened his most generous feelings.

7. He soon became disgusted with a traffic in which blood was shed without pity, and whips were the reward of toil. He saw the ships freighted with pleasure, and bade adieu to these islands without regret. He had a pleasant

voyage—returned full of information, and had obtained the credit of prudent and dexterous conduct; but he was sick of what he had seen, and, for once, goodness of principle conspired with versatility of disposition to make him relinquish this branch of commerce.

8. But there were numerous other avenues to wealth in the mercantile profession! True, had not Tom been tired of the whole, he might have selected parts, that would have suited almost any taste. For some time, however, he had set his heart on being a soldier. When his connexions found that his resolution in this respect could not be shaken, they procured his liberation from his original engagements, and purchased a pair of colors for him.

9. He joined his regiment, which was quartered in the country; strutted in a laced coat and cockade; and thought himself the happiest fellow alive. So he was for a few weeks—but here he found that he had little to learn, and less to practise; and his mind revolted at the idea of quiet. Tom was ever impatient of inactivity—he found it necessary to be doing something; and in conformity to this principle, though against the remonstrance of his friends, he exchanged into a regiment just about to sail for the East Indies.

10. A new scene, and a new quarter of the globe again pleased and attracted his fancy. He anticipated the greatest felicity in prospect from this new change; but fortune determined otherwise. The ship in which he had embarked was wrecked on the Maldivia Islands. He preserved life by swimming; but could save

7. Beware of thinking all your own that you possess, and of living accordingly. It is a mistake that many people who have credit fall into. To prevent this keep an exact account, for some time, both of your expenses and your income. If you take the pains at first to mention the particulars, it will have this good effect; you will discover how wonderfully small trifling expenses mount up to large sums, and will discern what might have been, and may for the future be saved, without occasioning any great inconvenience. *

8. In short, the way to wealth, if you desire it, is as plain as the way to market. It depends chiefly on two words, industry and frugality; that is, waste neither time nor money, but make the best use of both. Without industry and frugality nothing will do, and with them every thing. He that gets all he can honestly, and saves all he gets, (necessary expenses excepted) will certainly become rich, if that Being who governs the world, to whom all should look for blessing on their honest endeavors, doth not, in his wise providence, otherwise determine.

FRANKLIN.

Earn.....Goes.....Ought.....Interest.....Groat.....Spare.....Money.....
 Billiard.....Owe.....Frugality.

SECTION 7.

TOM RESTLESS.—A STORY.

1. "A fitting stone gathers no moss," so says the proverb, and it is true. Activity is not sufficient to insure success, unless it be directed to one *invariable end*. The desultory bustle

He veered on another tack with no better success, as he wished it to be believed. At no person, except himself, knew the direction of the shore they had left.

15. Night coming on, he steered by compass, and kept his companions in good humor by telling them there was no danger of their landing next morning. In the while he made the best of the wind and time; and, as no one could presume to take the course of the vessel but himself, all were fearful of interfering—and on the third day providentially landed near cape Comorin.

16. Thence our hero undertook a long voyage to fort St. George, where he was replaced in his rank; and sent with a detachment against one of the country powers who had just revolted. Captain Restless, as we now call him, behaved with abundant resolution: success crowned the endeavors in the country; and he was rapidly rising in his profession, when he once more became dissatisfied and disgusted with it, because he was confined to a garrison, while the range of the peninsula would scarcely have gratified his roving ambition.

17. As he had behaved with bravery and evinced a fertility of resources on every emergency, he was allowed to sell out, though with concern for his loss; and the very next day entered on board a ship bound to China with no other view than to ascertain whether the Chinese women have smaller feet than the Europeans from nature or art, and to drink to the health of the emperor, as he termed it, at the fountain-head.

He had no sooner arrived in China, he wished to survey the country ; but he early forfeited his life by the attempt. A ry not to be seen had no charms for Cap- testless, and he returned in an Indian ship, was sailing for Europe, as wise as he but with a very unfavorable opinion of se hospitality, though he ought to have justice to its policy.

On reaching the cape of Good Hope, terminated to proceed no farther, till he had l the Hottentots ; and ascertained some in their natural history. It would be end- o enumerate all his adventures in this er of the globe. Sometimes he was reduc- the greatest distress and danger ; but his uity always brought him off. At last he l in England—found his father was no and, in consequence, took possession of trimony.

It might have been supposed his ad- res would now have terminated, and that ould have been happy in the enjoyment of uiet which fortune allowed him to possess. ich thing : he had never made the tour of pe and he was determined not to sit down ountry gentleman, till he had visited the ent. He soon reached Paris : here he to display his usual activity ; he could er be idle nor usefully employed.

He began with uttering some speculá- pinions, by the adoption of which he con- d that the French government might be improved, and the country made one of the desirable in the world. For these, he was

speedily rewarded with a lodging in the Bastille. After a close confinement of five years, he was liberated, but the hardships he had undergone ruined his health, and he died at Paris, in a few weeks after he had recovered his liberty.

22. *Reflection.* The heedless career of Tom Restless will, I hope, instruct the young never to give way to a roving and unsettled turn of mind. He might have been happy, he might have been honored, in any situation, had he steadily pursued one object, but he rendered himself miserable by a romantic search after he did not know what.

23. Never, on slight grounds, relinquish the station in which you are first placed. If you once deviate from the track intended for you, it is no easy matter to recover it. It is therefore wise to oppose the first irregular sallies of the mind. The road of life will be easy when once you have obtained a mastery over yourself.

MAVOR.

Flitting.....Moss.....Obliquities.....Loiters.....Calmly.....Ledger.....
Waste-book.....Voyage.....Freight.....Swimming.....Mariner.....Lib-
quor.....Adventures.....Usual.....Ingratiate ? Augured ? Vagaries ?
Peninsula ? Patrimony ? Nautic ? Casual ? Versatility ? Feint

SECTION 8.

CRUELTY TO INSECTS.

1. A certain youth indulged himself in the cruel entertainment of torturing and killing flies. He tore off their wings and legs, and then watched, with pleasure, their impotent efforts to escape from him. Sometimes he collected a number of them together, and crushed them a

to death ; glorying like many a celebrated
in the devastation he committed.

Alexis remonstrated with him, in vain,
his barbarous conduct. He could not per-
suade him to believe that flies are capable of
feeling and have a right, no less than ourselves,
to life, liberty, and enjoyment. The signs of
pain, which, when tormented, they express,
he quick and various contortions of their
faces, he neither understood, nor would at-
tend to.

Alexis had a microscope ; and he de-
scribed his companion, one day, to examine a
beautiful and surprising animal. Mark,
he, how it is studded from head to tail with
black and silver, and its body all over beset with
most curious bristles ! The head contains a
pair of lively eyes, encircled with silver hairs ;
the trunk consists of two parts, which fold
one over each other.

The whole body is ornamented with
lines and decorations, which surpass all the
ornaments of dress, in the courts of the greatest
emperors. Pleased and astonished with what he
saw, the youth was impatient to know the name
and properties of this wonderful animal. It was
drawn from the magnifier ; and when offered
to his naked eye, proved to be a poor fly
which had been the victim of his wanton
curiosity.

PERCIVAL.

Looking.....Glorying.....Flies.....Bristles.....Magnifier.....Bodies.....
microscope ? Contortions ? Impotent ? Wanton ?



AMERICAN READER.

incorruptible integrity, his ends were always upright, and the means, which he employed, always pure.

8. He was a politician, to whom wiles were absolutely unknown. When any measure of importance was proposed, he sought information and was ready to hear, without prejudice, whatever could be said in relation to the subject ; he suspended his judgment till it was necessary to decide ; but after his decision had been thus deliberately made, it was seldom shaken, and he was as active and persevering in executing, as he had been cool in forming it.

9. He possessed an innate and unassuming modesty, which adulation would have offended, which the plaudits of millions could not betray into indiscretion, and which was blended with a high sense of personal dignity, and a just consciousness of the respect, which is due to station.

10. With regard to the religious character of General Washington there have been different opinions. In the extracts from some of his private letters, which have been published by the historian of his life, the name of the Supreme Being is once or twice introduced in a manner which in common conversation is deemed irreverent. It is also understood, that in a few instances during the war, particularly when he met General Lee retreating in the battle of Monmouth, his language was unguarded in this respect.

11. It may not be impossible, that a good man in a moment of extreme irritation should utter a profane expression ; but perhaps it is less possible, that such a man, when his passion

is passed away, and his sober recollections have returned, should not repent bitterly of his reverence to the name of God.

12. On the other hand, General Washington, when at the head of the army, issued public orders, calling upon his officers to discountenance the habit of profanity ; he speaks in his writings of " the pure and benign light of revelation," and of the necessity of imitating " the purity, humility, and pacific temper of mind, which were the characteristics of the divine Author of our blessed religion ;" he gratefully acknowledged the interpositions of Providence in favor of this country ; his life was upright and virtuous ; he principally supported an episcopal church in the neighborhood of Mount Vernon, where he constantly attended public worship ; during the war he not unfrequently rode ten or twelve miles from camp for the benefit of the institutions of religion ; and it is believed, that he every day had his hour of retirement from the world for the purpose of private devotion.

13. General Washington was blessed with abundant wealth, and he was not ignorant of the pleasure of employing it for generous purposes. His style of living was dignified, though he maintained the strictest economy. While he was in the army he wrote to the superintendant of his estate in the following terms. " Let the hospitality of the house be kept up with regard to the poor. Let no one go hungry away.

14. If any of this sort of people should be in want of corn, supply their necessities, provided it does not encourage them in idleness.

AMERICAN READER.

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3. Alexis had a microscope ; and he desired his companion, one day, to examine a most beautiful and surprising animal. Mark, said he, how it is studded from head to tail with black and silver, and its body all over beset with the most curious bristles ! The head contains a pair of lively eyes, encircled with silver hairs ; and the trunk consists of two parts, which fold over each other.

4. The whole body is ornamented with plumes and decorations, which surpass all the luxuries of dress, in the courts of the greatest princes. Pleased and astonished with what he saw, the youth was impatient to know the name and properties of this wonderful animal. It was withdrawn from the magnifier ; and when offered to his naked eye, proved to be a poor fly which had been the victim of his wanton cruelty.

PERCIVAL.

Torturing.....Glorying.....Flies.....Bristles.....Magnifier.....Bodies.....
Microscope ? Contortions ? Impotent ? Wanton ?

I have no objection to your giving my money in charity, when you think it will be well bestowed ; I mean, it is my desire, that it should be done. You are to consider, that neither myself nor my wife are in the way to do these good offices." Thus was he beneficent, while at the same time he required an exact compliance with engagements.

15. On Friday, December 13, 1799, while attending to some improvements upon his estate, he was exposed to a light rain, which wetted his neck and hair. Unapprehensive of danger he passed the afternoon in his usual manner ; but at night he was seized with an inflammatory affection of the windpipe. The disease commenced with a violent ague, accompanied with some pain and a sense of stricture in the throat, a cough, and a difficult deglutition, which were soon succeeded by fever and a quick and laborious respiration.

16. About twelve or fourteen ounces of blood were taken from him. In the morning his family physician, doctor Craik, was sent for ; but the utmost exertions of medical skill were applied in vain. The appointed time of his death was near. Believing from the commencement of his complaint, that it would be mortal, a few hours before his departure, after repeated efforts to be understood, he succeeded in expressing a desire, that he might be permitted to die without being disquieted by unavailing attempts to rescue him from his fate.

17. After it became impossible to get any thing down his throat, he undressed himself and went to bed, there to die. To his friend and

their time of service, and having to struggle constantly with the want of supplies, yet was able to contend with an adversary superior in numbers, well disciplined, and completely equipped, and was the means of saving country.

The measure of his caution has by : been represented as too abundant ; but sometimes formed a plan, which his brave rs thought was too adventurous, and some- s contrary to their advice he engaged in 2. If his name is not rendered illustrious plendid achievements, it is not to be attri- d to the want of military enterprise. He ucted the war with that consummate pru- e and wisdom, which the situation of his try and the state of his army demanded. also possessed a firmness of resolution, h neither dangers nor difficulties could e.

In his civil administration he exhibited ated proofs of that practical good sense, of sound judgment, which is the most valu- quality of the human mind. More than he put his whole popularity to hazard in uing measures, which were dictated by a e of duty, and which he thought would rote the welfare of his country.

In speculation he was a real republican, rely attached to the constitution of the ed States, and to that system of equal, ical rights, on which it is founded. Real ty, he thought, was to be preserved only preserving the authority of the laws, and taining the energy of government. Of

20. Towards his slaves General Washington manifested the greatest care and kindness. Their servitude lay with weight upon his mind, and he directed in his will, that they should be emancipated on the decease of his wife. There were insuperable difficulties in the way of their receiving freedom previously to this event. On the death of Mrs. Washington May 22, 1802, the estate of General Washington, as he had no children, was divided according to his will among his and her relations. It amounted by his own estimate to more than five hundred thousand dollars.

AMERICAN BIOG. & HISTOR. DIC.

Britain.....February.....Stature.....Sensible.....Military.....Discipline
Thought.....Politician.....Gratefully.....Style.....Equipped.....Cough
Throat.....Ancient.....Saturday.....Adventurous ? Irritation ? Pacif-
 ic ? Vivacity ? Sully ? Conciliatory ? Prominent ? Wile ? Innate ?
 Emancipated ?

SECTION 10.

CHARACTER OF THE GREAT FOUNDER OF
 CHRISTIANITY.

1. Never was there on earth any person of so extraordinary a character as the Founder of our religion. In him we uniformly see a mildness, dignity, and composure, and a perfection of wisdom and of goodness, that plainly point him out as a superior being. But his superiority was all in his own divine mind. He had none of those outward advantages that have distinguished all other lawgivers. He had no influence in the state ; he had no wealth ; he aimed at no worldly power. He was the son of a carpenter's wife, and he was himself a carpenter.

s passed away, and his sober recollections have returned, should not repent bitterly of his reverence to the name of God.

12. On the other hand, General Washington, when at the head of the army, issued public orders, calling upon his officers to discountenance the habit of profanity ; he speaks in his writings of " the pure and benign light of revelation," and of the necessity of imitating " the purity, humility, and pacific temper of mind, which were the characteristics of the divine Author of our blessed religion ;" he gratefully acknowledged the interpositions of Providence in favor of this country ; his life was upright and virtuous ; he principally supported an episcopal church in the neighborhood of Mount Vernon, where he constantly attended public worship ; during the war he not unfrequently rode ten or twelve miles from camp for the benefit of the institutions of religion ; and it is believed, that he every day had his hour of retirement from the world for the purpose of private devotion.

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14. If any of this sort of people should be in want of corn, supply their necessities, provided it does not encourage them in idleness.

have revered as a divine person, and gloried in as the deliverer and savior of mankind.

DR. BEATTIE.

Lodging.....Diseases.....Sandals.....Pair.....Sanctity.....Composure

SECTION 11.

ST. MATTHEW'S GOSPEL.—chap. xxii.

1. Jesus answered, and spake unto them again, by parables, and said, The kingdom of heaven is like unto a certain king, who made a marriage for his son, and sent forth his servants to call them that were bidden to the wedding: and they would not come. Again, he sent forth other servants, saying, Tell them who are bidden, behold, I have prepared my dinner; my oxen and my fatlings are killed, and all things are ready: come unto the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandize: and the remnant took his servants, and entreated them spitefully, and slew them. But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city.

2. Then saith he to his servants, The wedding is ready, but they who were bidden, were not worthy. Go ye, therefore, into the highways, and, as many as ye shall find, bid to the marriage. So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests. And when the king came in to see the guests, he saw there a man who had not on a wedding-

physician, who sat on his bed, and took his head in his lap, he said with difficulty, "doctor, I am dying, and have been dying for a long time ; but I am not afraid to die." Respiration became more and more contracted and imperfect until half past eleven on Saturday night, when, retaining the full possession of his intellect, he expired without a struggle.

18. Thus on the fourteenth of December 1799, in the sixty eighth year of his age, died the father of his country, "the man, first in war, first in peace, and first in the hearts of his fellow citizens." This event spread a gloom over the country, and the tears of America proclaimed the services and virtues of the hero and sage, and exhibited a people not insensible to his worth.

19. The Senate of the United States in an address to the President on this melancholy occasion indulged their patriotic pride, while they did not transgress the bounds of truth in speaking of their Washington. "Ancient and modern names," said they, "are diminished before him. Greatness and guilt have too often been allied ; but his fame is whiter than it is brilliant. The destroyers of nations stood abashed at the majesty of his virtues. It reformed the intemperance of their ambition, and darkened the splendor of victory. The scene is closed, and we are no longer anxious lest misfortune should sully his glory ; he has travelled on to the end of his journey, and carried with him an increasing weight of honor ; he has deposited it safely where misfortune cannot tarnish it, where malice cannot blast it."

20. Towards his slaves General Washington manifested the greatest care and kindness. Their servitude lay with weight upon his mind, and he directed in his will, that they should be emancipated on the decease of his wife. There were insuperable difficulties in the way of their receiving freedom previously to this event. On the death of Mrs. Washington May 22, 1802, the estate of General Washington, as he had no children, was divided according to his will among his and her relations. It amounted by his own estimate to more than five hundred thousand dollars.

AMERICAN BIOG. & HISTOR. DIC:

Britain.....February.....Stature.....Sensible.....Military...Discipline
Thought.....Politician.....Gratefully.....Style.....Equipped.....Cough
Throat.....Ancient.....Saturday.....Adventurous? Irritation? Pacif-
 ic? Vivacity? Sully? Conciliatory? Prominent? Wile? Innate?
 Emancipated?.

SECTION 10.

CHARACTER OF THE GREAT FOUNDER OF
 CHRISTIANITY.

1. Never was there on earth any person of so extraordinary a character as the Founder of our religion. In him we uniformly see a mildness, dignity, and composure, and a perfection of wisdom and of goodness, that plainly point him out as a superior being. But his superiority was all in his own divine mind. He had none of those outward advantages that have distinguished all other lawgivers. He had no influence in the state; he had no wealth; he aimed at no worldly power. He was the son of a carpenter's wife, and he was himself a carpenter.

2. So poor were his reputed parents, that at the time of his birth his mother could obtain no better lodging than a stable ; and so poor was he himself, that he often had no lodging at all. That he had no advantages of education, we may infer from the surprise expressed by his neighbors on hearing him speak in the synagogue : “ Whence hath this man these things ? What wisdom is this which is given him ? Is not this the carpenter, the son of Mary ? Are not his brethren and sisters with us ? ”

3. This point, however, we need not insist on ; as from no education, that his own or any other country could have afforded, was it possible for him to derive that supernatural wisdom and power, that sanctity of life, and that purity of doctrine, which so eminently distinguish him. His first adherents were a few fishermen ; for whom he was so far from making any provision, that when he sent them out to preach repentance and heal diseases, they were, by his desire, furnished with nothing, but one coat, a pair of sandals, and a staff.

4. He went about, in great humility and meekness, doing good, teaching wisdom, and glorifying God, for the space of about three years after the commencement of his ministry ; and then, as he himself had foreseen and foretold, he was publicly crucified. This is the great personage, who at this day gives law to the world. This is he, who has been the author of virtue and happiness to millions and millions of the human race. And this is he whom the wisest and best men that ever lived

have revered as a divine person, and gloried in as the deliverer and savior of mankind.

DR. BEATTIE.

Lodging.....Diseases.....Sandals.....Pair.....Sanctity.....Composure.

SECTION 11.

ST. MATTHEW'S GOSPEL.—chap. xxii.

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ent : and he said unto him, Friend, how st thou in hither, not having a wedding-ent ? and he was speechless. Then said ing to the servants, Bind him hand and and take him away, and cast him into darkness : there shall be weeping and ing of teeth. For many are called, but re chosen.

Then went the Pharisees, and took coun-ow they might entangle him in his talk. they sent out unto him their disciples, the Herodians, saying, Master, we know hou art true, and teachest the way of God ith, neither carest thou for any man ; for regardest not the person of men : tell us, fore ; What thinkest thou ? Is it lawful to tribute unto Cesar, or not ? But Jesus ived their wickedness, and said, Why t ye me, ye hypocrites ? Shew me the te-money. And they brought unto him a y. And he saith unto them, Whose is mage and superscription ? They say unto Cesar's. Then saith he unto them, Ren- therefore, unto Cesar, the things which Cesar's ; and unto God, the things that are 's. When they had heard these words, marvelled, and left him, and went their

The same day came to him the Saddu- who say that there is no resurrection, asked him, saying, Master, Moses said, if n die, having no children, his brother shall y his wife, and raise up seed unto his er. Now there were with us seven en : and the first, when he had married a

gress, in a singular life, which will have some outward regularities, but nothing solid within.

5. With regard to your business, you should regulate it, doing all things by rule; and settle your affairs as seldom to break in upon the plan you lay down. You should receive every one with civility. Let there be no air of pride, nor affectation, nor forwardness. Show yourself to be a gentleman: salute and behave well to all the world, yet converse with but few. Bad company is dishonorable to all; but especially to a young man, who has not as yet an established character. You must visit but few, and never those of bad repute. Do not ridicule them, as others do, but quietly avoid them.

6. Besides your never preferring yourself to any one, your manners must likewise be simple and ingenuous; your countenance open, and you must observe a complacency in your transient intercourses. Let every thing be a proof of nobility, and of a heart that is liberal, friendly, obliging, and affected by merit; solicitous to oblige, sorry when you cannot. Endeavor to season a piece of service with what may render it obliging, without making a merit of it. In such conduct pride seeks glory, and religion must thus seek true decency, from motives wholly divine.

7. Nothing is so noble, so great, so heroic as the heart of a true christian; but in it there must be nothing false, nothing affected, nothing but what is simple, modest, and punctual in all things. As to real friends, you must choose them with much caution; and consequently limit yourself to a very small number; no inti-

nate friend, that does not fear God, and whom the pure maxims of religion does not govern in all things; otherwise he may prove your sin, be his kindness for you ever so great.

8. Make choice, as much as you can, of friends a little older than yourself; they will occasion you to ripen sooner. Let your heart be open to your true friends; no secrecy with them but the secret of another, except in things you fear they may be prejudiced against. Be disinterested, faithful, active, and constant in your friendship; but never blind to the defects or different degrees of merit in your friends; let them find you serviceable to them, and never let their troubles cause your affections to cool.

FENELON.

Toilsome.....Liking.....Wearies.....Solid.....Preferring.....Serviceable.....Ridicule.....Solicitous.....Effeminate? Ingenuous? Transient? Symplicity?

SECTION 14.

THE TRUTH OF CHRISTIANITY PROVED FROM THE CONVERSION OF THE APOSTLE PAUL.

1. The conversion of St. Paul, with all its attendant circumstances, furnishes, one of the most satisfactory proofs, that have ever been given, of the divine origin of our holy religion. That this eminent person, from being a zealous persecutor of the disciples of Christ, became, all at once, a disciple himself, is a fact which cannot be controverted, without overturning the credit of all history. He must, therefore, have been converted in the miraculous manner alleged by himself, and of course the Christian religion be a divine revelation; or he must

have been an impostor, an enthusiast, or a dupe to the fraud of others. There is not another alternative possible.

2. If he was an impostor, who declared what he knew to be false, he must have been induced to act that part, by some motive. But the only conceivable motives for religious imposture are, the hopes of advancing one's temporal interest, credit, or power; or the prospect of gratifying some passion or appetite, under the authority of the new religion. That none of these could be St. Paul's motive for professing the faith of Christ crucified, is plain from the state of Judaism and Christianity, at the period of his forsaking the former, and embracing the latter faith.

3. Those whom he left, were the disposed of wealth, of dignity, of power, in Judea: those to whom he went, were indigent men, oppressed, and kept from all means of improving their fortunes. The certain consequence, therefore, of his taking the part of Christianity, was the loss not only of all that he possessed, but of all hopes of acquiring more; whereas, by continuing to persecute the Christians, he had hopes, rising almost to certainty, of making his fortune by the favor of those who were at the head of the Jewish state, to whom nothing could so much recommend him, as the zeal which he had shown in that persecution.

4. As to credit or reputation, could the scholar of Gamaliel hope to gain either, by becoming a teacher in a college of fishermen? Could he flatter himself, that the doctrine which he taught would, either in or out

udea, do him honor, when he knew that "they were to the Jews a stumbling-block, and to the Greeks foolishness?" Was it then the love of power, that induced him to make this great change? Power! over whom? over a flock of sheep, whom he himself had endeavored to destroy, and whose very Shepherd had lately been murdered!

5. Perhaps it was with the view of gratifying some licentious passion, under the authority of the new religion, that he commenced a teacher of that religion! This cannot be alleged: for his writings breathe nothing but the strictest morality; obedience to magistrates, order, and government; with the utmost abhorrence of all licentiousness, idleness, or loose behavior, under the cloak of religion.

6. We nowhere read in his works, that saints are above moral ordinances; that dominion is founded in grace; that monarchy is despotism which ought to be abolished; that the fortunes of the rich ought to be divided among the poor; that there is no difference in moral actions; that any impulses of the mind are to direct us against the light of revealed religion and the laws of nature; or any of those wicked tenets, by which the peace of society has been often disturbed, and the rules of morality have been often violated, by men pretending to act under the sanction of divine revelation.

7. - He makes no distinctions, like the impostor, of Arabia, in favor of himself; nor does any part of his life, either before or after his conversion to Christianity bear any mark of

libertine disposition. As among the Jews, s among the Christians, his conversation and manners were blameless. As St. Paul was not an impostor, so it is plain he was not an enthusiast. Heat of temper, melancholy, ignorance, credulity and vanity, are the ingredients of which enthusiasm is composed : but from all these, except the first, the apostle appears to have been wholly free.

8. That he had great fervor of zeal, both when a Jew and when a Christian, in maintaining what he thought to be right, cannot be denied : but he was at all times so much master of his temper, as, in matters of indifference, to “ become all things to all men ;” with the most pliant condescension, bending his notions and manners to theirs, as far as his duty to God would permit ; a conduct compatible neither with the stiffness of a bigot, nor with the violent impulses of fanatical delusion.

9. That he was not melancholy, is plain from his conduct in embracing every method, which prudence could suggest, to escape danger and shun persecution, when he could do it, without betraying the duty of his office, or the honor of his God. A melancholy enthusiast courts persecution ; and when he cannot obtain it, afflict himself with absurd penances : but the holiness of St. Paul consisted in the simplicity of a pious life, and in the unwearied performance of his apostolical duties.

10. That he was ignorant, no man will allege who is not grossly ignorant himself ; for he appears to have been master, not only of the *Jewish learning*, but also of the Greek philo-

and to have been very conversant even with the Greek poets. That he was not credulous is plain from his having resisted the evidence of all the miracles performed on earth by Jesus ; as well as those that were afterwards performed by the apostles ; to the fame of which, having lived in Jerusalem, he could not have been a stranger.

And that he was as free from vanity as any man that ever lived, may be gathered from what we see in his writings, or know of his character. He represents himself as the least of the apostles, and not meet to be *called* an apostle. He says that he is the chief of sinners ; and he speaks, in the strongest terms, universal benevolence to faith, and prophecy, and miracles, and the gifts and graces with which he could be blessed. Is this the language of vanity or egotism ?

Having thus shown that St. Paul was neither an impostor nor an enthusiast, it remains to be inquired, whether he was deceived by the fraud of others : but this inquiry needs no long ; for who was to deceive him ? A few illiterate fishermen of Galilee ? It was utterly impossible for such men to conceive the thought of turning the most enlightened of their contemporaries, and the cruellest of their persecutors, into an apostle ; and to do this by a fraud, in the very instant of his greatest fury against them and their Lord.

But could they have been so extravagant as to conceive such a thought, it was *physically* impossible for them to execute it in the manner in which we find his conversion was

effected. Could they produce a light air, which at mid-day was brighter than the sun? Could they make Saul hear words from the light, which were not heard by the rest of the company? Could they make him blind three days after that vision, and then make the scales fall from his eyes, and restore sight by a word? Or, could they make those who travelled with him, believe that all these things had happened, if they had not happened? Most unquestionably no fraud was equal to all this.

14. Since then St. Paul was not an impostor, an enthusiast, or a person deceived by the fraud of others, it follows, that his conversion was miraculous, and that the Christian religion is a divine revelation. LYTTLETON

Miraculous.....Conceivable.....Abhorrence.....Cloak.....
Unwearied.....Travelled.....Alternative.....Compatible.....
Credulous ? Illiterate ? Physically ? Libertine ?

SECTION 15.

THE INDOLENT BEAUTY.

1. We too often see beauty contaminated by vanity, and a fine genius by indolence. There was the only daughter of a tender and affectionate mother, whose virtue and discretion were a source of happiness to her family, and a recommendation to her sex. Filia, on her arrival at six years of age, afforded every symptom of a good temper, complaisance, affability, and a tolerable self-understanding. This was the glaring defect in the picture; for the shade afforded a strong attachment to indolence, and a disgust to the species of refined education.

Though her mother possessed all the necessary for an excellent instructress, she had never before an opportunity of requiring them to practice, and an only child was perhaps the most proper object for her exercise in the science of juvenile education. It would ever be one important point with a mother, never to give up a command they have laid on their children, but to insist on its actual performance. The observation of this would frequently save a great deal of uneasiness to both parents and children.

Her mother could not think of applying the most tender correction, and the use of threatenings only added to her own uneasiness. She hoped, as her daughter grew older, she would become more sensible of her indolence and inattention to business; and, as she ripened in years, would proportionably increase in sense and judgment. But the older the twig grew, the less pliant it became, and what might have been accomplished in its younger state, was by and by become almost impracticable.

Filia, however, when she arrived at eighteen years of age, shewed very little inclination to receive any alteration in her conduct; the little creature's idleness rather increased than diminished, and she began to be troublesome even to herself. Her mother now conceived the plan of writing down on paper, every evening, the list of such things as she had lost or spoiled in the course of the day, in consequence of her carelessness and invincible indolence.

Her mother had flattered herself, that when she came to know the value of

money, would act in a more prudent manner but she read over the account with the utmost indifference, and considered the sums there mentioned as too insignificant for her notice and attention. A pretended head-ach was always her constant excuse, to avoid her attendance on her masters ; and thus, though naturally sincere she began to accustom herself to deviate from the truth.

6. Filia had reached her thirteenth year without the least appearance of alteration in conduct, and the lost and broken account, kept by her mother, was increased to a large sum. One irregularity, if not timely checked, brings on others ; and thus Filia, to indolence, soon added inconsistency. She presently grew tired of every thing ; her harpsichord, which was her week her favorite instrument, was then discarded with disgust, to make room for the guitar ; and this, in a short time after, something else.

7. She had masters to teach her geography, French and Italian, writing, accounts, dancing, drawing and music. These added to her mother's long catalogue of expenses, but contributed little to her improvement. It is natural to suppose, that when the follies of youth are not early corrected, they will, like pernicious weeds, thrive so fast as to check the growth of every thing that is valuable in the same soil. Hence it happened, that after three years more had elapsed, the lovely Filia, instead of growing wiser by age, as her mother had vainly expected, became more indolent, whimsical and capricious.

All the money paid to her masters was run away, she learned nothing, and was in little more than an *ignorant beauty*; a character, which I most sincerely hope, is not agreeable to any of my fair readers, since idleness can be more dangerous, pernicious, derogatory to female reputation.

At this period of her folly, a young gentleman of character and fortune, whom I shall call by the name of Honestus, among other company, visited the parents of Filia. He was struck with her charms, and immediately conceived some thought of paying his addresses to that capricious beauty; but, when he perceived what was her character, he declined all thoughts of forming such a connexion.

The tender mother did not fail to repeat this disappointment to her daughter, who then of age capable to receive remonstrances of that nature. To her natural disposition of indulgence, she had now added pride, the harbinger of all evils to a female mind. Instead of properly feeling the reproaches of a tender mother, she haughtily replied, "It is true I have lost a great deal of time, and have not improved myself much from the lessons of my masters; but what need have I of learning, when my parents are so rich, and you yourself acknowledge I am so pretty?"

As soon as Filia had attained her eighteenth year, she began to think herself happy in being no longer incommoded with the visits of her teachers; for, when a young lady arrives at age, she is supposed to be accomplished in point of education, and has nothing else to

place too great a confidence in the possession of wealth and beauty, since they are fleet as the wind, and as unsteady as the vessel on the troubled billows of the ocean. Fortify your minds with religion and virtue, and a knowledge of the useful sciences; the storms and hurricanes of fortune may then attack you, but you will always safely withstand their fury and deride their fury.

18. One evening, while she was bewailing her past neglect, and vowing a reform for the future, she was seized with a head-ache. Being otherwise very ill, she went to bed. The next morning, a violent fever seized her, and a physician being sent for, her disorder was declared to be that which is frequently said to female beauty.

19. It was one of the most unpropitious kind; the doctors could say but little, and her mother was driven to despair. Day after day and night after night, her mother never left her bed-side, but was constantly with her, in a state of uncertainty, worse than that of death. The afflicted Filia became delirious, the disorder made a rapid progress, and her eyes were soon excluded from the light.

20. Though this circumstance is not common in this fatal disorder, and she did not at first create any alarm in her mother, yet at last, it increased to such a dangerous height, that the physicians were no longer able to dissemble matters, and candidly confessed their apprehensions, that her daughter would be blind all her life. Judge if you can, *must* be the feelings of a tender mother, *trying* a calamity!

21. However, youth got the better of her disorder, very contrary to the expectations of her mother, the physicians, and every one around her; she also recovered her sight, but there were left terrible marks on her face, of the devastation it had there made. As soon as she was able to walk about the room, she looked in the glass, and then exclaimed: "Ah! what is become of that lovely face, of which the proud Filia so lately boasted? Has cruel fortune robbed her of all she boasted, of all she valued herself for, but a month ago, her fortune and her beauty? I am justly punished, and I will patiently submit."

22. Filia, thus instructed by misfortune, soon conquered her indolence, and all her former imperfections; a sudden revolution took place, and her very nature seemed to be reformed. Her mother's conversation now became delightful to her, and she began to sit down to study with unwearied attention. Reading, music, and drawing, were her daily amusements; and so great were her improvements therein, that she soon made up for the time she had before thrown away in the most shameful indolence.

23. Her beauty was indeed vanished, but the improvements she made in her mind, procured her more friends than she was ever before able to acquire by the charms of her person. Her shape was still truly elegant, and her eyes and countenance were still expressive of the vivacity of her heart. She was no longer expensive in her dress, though she was always neat and fashionable. Though her visitors did not look upon her with that astonishment as

formerly, yet they soon became captivated with the charms of her mind, and the politeness of her conversation.

24. Two years had passed away in this retired situation, when Honestus, who had long before ceased to think of making a partner of Filia, on account of her capricious and indolent temper, being on some business in that quarter, called on the mother and daughter to see them. He was introduced into a parlor elegantly furnished, and adorned with pictures. "Is not this (said the lady) a neat apartment? Every thing you here see, and these drawings in particular, are the works of my daughter."

25. Honestus was much surprised at hearing what he considered as a tale, and his looks expressed his incredulity. He turned around, and stedfastly gazing in the face of Filia, was equally astonished at seeing her so changed. "Is this the lovely creature, (said he to himself) with whose beauty I was once so much enraptured, and whom I forsook on account of her pride, vanity, and intolerance!"

26. Out of politeness he entered into conversation with her, and found in her a most pleasing alteration; before she was a beauty without sense; now she had lost the charms of her face, but had found those of the mind, which are infinitely the most to be valued.

27. Honestus passed day after day in the company of Filia, whose conversation was so pleasing and attracting, that he began to feel himself uneasy when she was out of his sight. In order, therefore, that he might enjoy the *pleasure of her company without interruption,*

he offered her his hand for life. "You certainly deserve her, (said her mother) since you refused her in the bloom of her beauty, when her fortune too afforded the most splendid promises, and now admire her when they are both for ever vanished."

28. Though the fortune of Honestus was not very large, yet it was sufficient, with the assistance of his trade, to keep up a genteel appearance, and to provide decently for a family. They soon quitted this rural retreat, and returned to London, where they now live in the enjoyment of all those pleasures, which conjugal love, friendship, and virtue, are capable of producing.

29. Let my youthful readers reflect on what they have here read, and they will then become sensible, how vain and momentary, how fickle and inconstant, are the possession of riches and beauty. They are like habitations built on the sands of the ocean, which are perpetually liable to be swept away by the violence of winds and floods. I mean, not that riches and beauty are to be despised; I mean only that they should be used properly, that the possessor of them should not vainly imagine, that they will supply the place of education, industry, benevolence, charity and virtue.

YOUTH'S LIBRARY.

Discretion.....Glaring.....Head-ach.....Eighteenth.....Brilliant.....
Separated.....Physician.....Daily.....Conjugal.....Unwearied.....Vivacity
.....Hurricanes.....Lovely.....Contaminated? Juvenile? Capricious?
Pernicious? Metropolis? Derogatory?

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YOUTH'S LIBRARY.

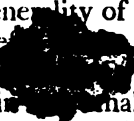


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 Separated.....Physician.....Daily.....Conjugal.....Unwearied.....Vivacity
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 Pernicious? Metropolis? Derogatory?

he was extremely delicate ; and his constitution discovered, at a very early season, that morbid tendency to diffidence, melancholy and despair which produced, as he advanced in years, periodical fits of the most deplorable depression. He was educated at Westminster school, where his natural timidity was increased, by the arrogant and boisterous behavior of some of his school-fellows. "I was," said he, "so dispirited by them, that I did not dare to raise my eyes above the shoe-buckles of the elder boys."

2. He was removed from school to the office of an attorney ; whence, after three years he settled himself in chambers of the Inner Temple, as a regular student of law, where he resided to the age of thirty-three. But this profession did not suit his diffidence, his love of retirement, or his poetical genius. "I rambled," said he, "from the thorny road of my austere patroness, jurisprudence, into the primrose paths of literature and poetry." Cowper was appointed ~~editor~~ of the Journals of the House of Lords, ~~and~~ parliamentary disputes making it necessary ~~for~~ him to appear at the bar of the house, his terrors on this occasion rose to so astonishing a height, that they overwhelmed his reason : he was obliged to relinquish a station so formidable to his singular sensibility.

3. In a few months, his mind became tranquil and clear ; and resolving to abandon all thoughts of a laborious profession, and all intercourse with a busy world, he settled in 1765, in the town of Huntingdon. Here commenced his acquaintance with a respectable clergyman, and his amiable wife, who resided in that town :

ived from his grateful countrymen those
ors and distinctions, which he had justly
ited. His increasing infirmities caused him,
788, to withdraw from all public business;
in 1790, he closed, in serenity and resigna-
, his active and useful life of eighty-four
s.

. Dr. Franklin has been surpassed by few,
ny men, in that solid practical wisdom,
ch consists in pursuing valuable ends by the
t appropriate means. His cool temper and
nd judgment, generally secured him from
e views and erroneous expectations. In his
ulations and pursuits, something beneficial
even in contemplation. He justly says of
self, "I have always set a greater value on
character of a *doer of good*, than on any other
l of reputation." He possessed the rare
it of drawing useful lessons from the most
mon occurrences, which would have passed
nproved by the generality of observers. He
lished several useful  on electricity,
eorology, and m  and since his
h have appeared in  small volumes, his
ssays, humorous, moral, and literary," with
"Life," written by himself.

ebriety....Expense....Occurrences...Erroneous...Scientific...Me-
logy....Soap....Philadelphia....Negotiating....Plenipotentiaries.

SECTION 17.

ETCH OF THE LIFE OF WILLIAM COWPER.

. William Cowper, an English poet of
it celebrity, was born at Berkhamstead, in
tfordshire, in the year 1731. In his infancy

he was extremely delicate ; and his constitution discovered, at a very early season, that inclination to diffidence, melancholy and depression which produced, as he advanced in years, morbid fits of the most deplorable depression. He was educated at Westminster school, and his natural timidity was increased, by the arrogant and boisterous behavior of some of his school-fellows. "I was," said he, "so intimidated by them, that I did not dare to raise my eyes above the shoe-buckles of the elder boys."

2. He was removed from school to the office of an attorney ; whence, after three years, he settled himself in chambers of the Inner Temple, as a regular student of law, where he resided to the age of thirty-three. But the law profession did not suit his diffidence, his aversion to retirement, or his poetical genius. "I turned," said he, "from the thorny road of austere patroness, jurisprudence, into the rose paths of literature and poetry." Cowper was appointed ~~secretary~~ to the Journals of the House of Lords, ~~and~~ ~~which~~ parliamentary disputation making it necessary ~~for~~ him to appear at the bar of the house, his terrors on this occasion rose to so astonishing a height, that they overwhelmed his reason : he was obliged to relinquish a profession so formidable to his singular sensibility.

3. In a few months, his mind became tranquil and clear ; and resolving to abandon the thoughts of a laborious profession, and all in the course with a busy world, he settled in 1781 in the town of Huntingdon. Here commenced his acquaintance with a respectable clergyman and his amiable wife, who resided in that town.

: name was Unwin. About two years afterwards, the husband died; and from that period, during the course of near thirty years, an excellent woman was a most distinguished friend and guardian of Cowper. Of her piety and virtue, and her eminent invariable kindness to him, he has left many affectionate and grateful memorials.

. In the lapse of these years, he was several times oppressed with derangement of mind, which was extremely distressing to his friends, who entertained for him the purest sentiments of esteem and regard. During his lucid intervals, which continued several years, he was perfectly himself; and exhibited, in his writings, most unequivocal proofs of it. His gratitude to the Supreme Being, for the mercies and deliverance he had experienced, was fervent and exemplary; and his life was distinguished by every correspondent virtue. Cowper wrote a number of little poems, which are marked by fine traits of the pathetic and descriptive; which show the exquisite delicacy of his feelings, and the goodness of his heart.

i. His "Task," which was published in 1795, placed him in the first rank of English poets. This work is finely characterised by Grayley, his biographer. "The Task," says Grayley, "may be called a bird's eye view of human life. It is a minute and extensive survey of every thing most interesting to the reason, to the fancy, and to the affections of man. It exhibits his pleasures, and his pains; his pastimes, and his business; his folly, and his wisdom; his dangers, and his duties; all with such ex-

quisite facility, and force of expression, with such grace and dignity of sentiment, that rational beings, who wish to render themselves more amiable, and more happy, can hardly be more advantageously employed, than in the frequent perusal of the "Task."

6. In 1791 appeared his "Translation of the Iliad and Odyssey of Homer, in blank verse." This work, from first to last, gave Cowper ten years of useful and pleasing employment. It has considerable merit; particularly in its manner of approach to that sweet majestic simplicity which forms one of the most attractive features in the great prince and father of poets.

7. The inquietude and darkness of Cowper's latter years, were terminated by a more gentle and tranquil dissolution. He died in the year 1800. We shall close this sketch of him with a striking eulogium made by his biographer on his character and writings: "The more the works of Cowper are read, the more his readers will find reason to admire the variety and the extent, the graces, and the energy, of his literary talents. The universal admiration excited by these will be heightened and extended, to the friends of virtue, by the obvious reflection, that his writings, excellent as they appear, were excelled by the gentleness, the benevolence, and the sanctity of his life."

Boisterous....Some....Melancholy....Clergyman....Sketch....La
Unequivocal? Arrogant? Morbid? Sensibility? Facility
 Timidity?

SECTION 18,

PRESIDENT WASHINGTON'S ADDRESS.

TO THE PEOPLE OF THE UNITED STATES.

Friends and Fellow-Citizens,

1. The period for a new election of a citizen, to administer the Executive Government of the United States, being not far distant, and the time actually arrived when your thoughts must be employed in designating the person, who is to be clothed with that important trust, it appears to me proper, especially as it may conduce to a more distinct expression of the public voice, that I should now apprise you of the resolution I have formed, to decline being considered among the number of those, out of whom a choice is to be made.

2. I beg you, at the same time, to do me the justice to be assured, that this resolution has not been taken, without a strict regard to all the considerations appertaining to the relation, which binds a dutiful citizen to his country ; that, in withdrawing the tender of service, which silence in my situation might imply, I am influenced by no diminution of zeal for your future interest ; no deficiency of grateful respect for your past kindness ; but am supported by a full conviction that the step is compatible with both.

3. The acceptance of, and continuance hitherto in, the office to which your suffrages have twice called me, have been a uniform sacrifice of inclination to the opinion of duty, and

fection may be perpetual—that the free constitution, which is the work of your hands, may be sacredly maintained—that its administration in every department may be stamped with wisdom and virtue—that in fine, the happiness of the people of these states, under the auspices of liberty, may be made complete, by so careful a preservation, and so prudent a use of this blessing as will acquire to them the glory of recommending it to the applause, the affection and adoption of every nation which is yet a stranger to it.

8. Here, perhaps, I ought to stop. But solicitude for your welfare, which cannot exist but with my life, and the apprehension of danger natural to that solicitude, urge me, on an occasion like the present, to offer to your solemn contemplation, and to recommend to you frequent review, some sentiments, which are the result of much reflection, of no inconsiderable observation, and which appear to me all important to the permanency of your felicity as a people. These will be offered to you with the more freedom, as you can only feel in them the disinterested warnings of a parting friend who can possibly have no personal motives to bias his counsels. Nor can I forget, as an encouragement to it, your indulgent reception of my sentiments on a former and not dissimilar occasion.

9. Interwoven as is the love of liberty with every ligament of your hearts, no recommendation of mine is necessary to fortify or confirm the attachment. The unity of government which constitutes you one people, is also dea

: as it will be welcome. Satisfied that if any circumstances have given peculiar value to my services, they were temporary, I have the consolation to believe, that while choice and prudence invite me to quit the political scene, patriotism does not forbid it.

6. In looking forward to the moment, which is intended to terminate the career of my public life, my feelings do not permit me to withhold the deep acknowledgment of that debt of gratitude which I owe to my beloved country, for the many honors it has conferred upon me; still more for the steadfast confidence with which it had supported me; and for the opportunities I have thence enjoyed of manifesting my inviolable attachment, by services faithful and persevering, though in usefulness unequal to my zeal. If benefits have resulted to our country from these services, let it always be remembered to our praise, and as an instructive example in our annals, that under circumstances which the passions, agitated in every direction, were liable to mislead—amidst appearances sometimes dubious—vicissitudes of fortune often discouraging—in situations in which not infrequently want of success has countenanced spirit of criticism—the constancy of your support was the essential prop of the efforts and guarantee of the plans by which they were effected.

7. Profoundly penetrated with this idea, I will carry it with me to my grave, as a strong attestation to unceasing vows that Heaven may continue to you the choicest tokens of its beneficence—that your union and brotherly af-

tion derived from local discriminations. With slight shades of difference, you have the same religion, manners, habits and political principles. You have in a common cause fought and triumphed together ; the independence and liberty you possess are the work of joint councils, and joint efforts, of common dangers, sufferings, and success.

12. But these considerations, however powerfully they address themselves to your sensibility, are greatly outweighed by those which apply more immediately to your interest. Here every portion of our country finds the most commanding motives for carefully guarding and preserving the union of the whole. The *North*, in an unrestrained intercourse with the *South*, protected by the equal laws of a common government, finds in the productions of the latter, great additional resources of maritime and commercial enterprises, and precious materials of manufacturing industry. The *South* in the same intercourse benefiting by the agency of the *North*, sees its agriculture grow and its commerce expand. Turning partly into its own channels the seamen of the *North*, it finds its particular navigation invigorated; and while it contributes, in different ways, to nourish and increase the general mass of the national navigation, it looks forward to the protection of a maritime strength to which itself is unequally adapted.

13. The *East*, in a like intercourse with the *West*, already finds, and in the progressive improvement and interior communications, by land and water, will more and more find valua-

le vent for the commodities which it brings from abroad, or manufactures at home. The *West* derives from the *East* supplies requisite to its growth and comfort; and what is perhaps of still greater consequence, it must of necessity have the *secure* enjoyment of indispensable *outputs* for its own productions to the weight, influence and the future maritime strength of the Atlantic side of the Union, directed by an *indissoluble* community of interest as *one nation*. Any other tenure by which the *West*, can hold this essential advantage, whether derived from its own separate strength, or from an apostate and unnatural connexion with any foreign power, must be intrinsically precarious.

14. While then every part of our country thus feels an immediate and particular interest in union, all the parts combined cannot fail to find in the united mass of means and efforts greater strength, greater resource, proportionally greater security from external danger, a less frequent interruption of their peace by foreign nations; and what is of most inestimable value! they must derive from union an exemption from those broils and wars between themselves, which so frequently afflict neighboring countries not tied together by the same government; which their own rivalships alone would be sufficient to produce, but which opposite foreign alliances, attachments and intrigues would stimulate and embitter.

15. Hence likewise they will avoid the necessity of those overgrown military establishments, which under any form of government are *inauspicious* to liberty, and which are to be

tion derived from local discriminations. With slight shades of difference, you have the same religion, manners, habits and political principles. You have in a common cause fought and triumphed together ; the independence and liberty you possess are the work of joint councils, and joint efforts, of common dangers, sufferings, and success.

12. But these considerations, however powerfully they address themselves to your sensibility, are greatly outweighed by those which apply more immediately to your interest. Here every portion of our country finds the most commanding motives for carefully guarding and preserving the union of the whole. The *North*, in an unrestrained intercourse with the *South*, protected by the equal laws of common government, finds in the production of the latter, great additional resources of maritime and commercial enterprises, and precious materials of manufacturing industry. The *South* in the same intercourse benefiting by the agency of the *North*, sees its agriculture grow and its commerce expand. Turning partly into its own channels the seamen of the *North* it finds its particular navigation invigorated and while it contributes, in different ways, to nourish and increase the general mass of the national navigation, it looks forward to the protection of a maritime strength to which itself unequally adapted.

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le vent for the commodities which it brings from abroad, or manufactures at home. The *West* derives from the *East* supplies requisite to its growth and comfort; and what is perhaps of still greater consequence, it must of necessity have the *secure* enjoyment of indispensable *outputs* for its own productions to the weight, influence and the future maritime strength of the Atlantic side of the Union, directed by an *indissoluble* community of interest as *one nation*. Any other tenure by which the *West*, can hold his essential advantage, whether derived from his own separate strength, or from an apostate and unnatural connexion with any foreign power, must be intrinsically precarious.

14. While then every part of our country has feels an immediate and particular interest in a union, all the parts combined cannot fail to find in the united mass of means and efforts greater strength, greater resource, proportionally greater security from external danger, a less frequent interruption of their peace by foreign nations; and what is of most inestimable value! they must derive from union an exemption from those broils and wars between themselves, which so frequently afflict neighboring countries not tied together by the same government; which their own rivalships alone would be sufficient to produce, but which opposite foreign alliances, attachments and intrigues would stimulate and embitter.

15. Hence likewise they will avoid the necessity of those overgrown military establishments, which under any form of government are inauspicious to liberty, and which are to be

regarded as particularly hostile to republic liberty. In this sense it is that your union ought to be considered as a main prop of your liberty and that the love of the one ought to endeavor you the preservation of the other. These considerations speak a persuasive language to every reflecting and virtuous mind, and exhibit the continuance of the Union as a primary object of patriotic desire.

16. Is there a doubt whether a common government can embrace so large a sphere? Let experience solve it. To listen to mere speculation in such a case were criminal. We are authorized to hope that a proper organization of the whole, with the auxiliary agency of governments for the respective subdivisions will afford a happy issue to the experiment. It is well worth a fair and full experiment. With such powerful and obvious motives to unite affecting all parts of our country, while experience shall not have demonstrated its impracticability, there will always be reason to distrust the patriotism of those who in any quarter endeavor to weaken its bands.

Necessary....Steadfast....Guarantee.....Dissimilar.....Immovable
Benefiting....Foreign....Growth....Maritime.....Deference?liable?
Vicissitudes? Ligament? Insidious? Intrinsic?

SECTION 19.

1. In contemplating the causes which disturb our union, it occurs as matter of serious concern, that any ground should have been named for characterising parties by geographical discriminations.—*Northern and Southern—Atlantic and Western*; whence designing

y endeavor to excite a belief that there is a difference of local interests and views. One of these expedients of party to acquire influence in particular districts, is to misrepresent the opinions and aims of other districts. You must not shield yourselves too much against the jealousies and heart-burnings which spring from these misrepresentations; they tend to render alien to each other those, who ought to be united together by fraternal affection.

2. The inhabitants of our western country have lately had a useful lesson on this head; they have seen in the negotiation by the Executive, and in the unanimous ratification by the Senate, of the treaty with Spain, and in the universal satisfaction at that event throughout the United States, a decisive proof how unfounded were the suspicions propagated among them, of a policy in the general government, and in the Atlantic States, unfriendly to their interests in regard to the Mississippi; they have been witnesses to the formation of two treaties, that with Great-Britain, and that with Spain, which secure to them every thing they could desire, in respect to our foreign relations, towards promoting their prosperity. Will it not be their wisdom to rely for the preservation of these advantages on the union by which they were secured? Will they not henceforth be deaf to those advices, if such there are, who would sever them from their brethren, and connect them with aliens?

3. To the efficacy and permanency of your union, a government for the whole is indispensable. No alliances, however strict, between

the parts can be an adequate substitute; must inevitably experience the infraction: interruptions which all alliances in times experienced. Sensible of this momentoust you have improved upon your first essa the adoption of a constitution of govern better calculated than your former for an mate union, and for the efficacious manage of your common concerns. This govern the offspring of our own choice, uninflue and unawed, adopted upon full investig and mature deliberation, completely free i principles, in the distribution of its pov uniting security with energy, and contain within itself a provision for its own amend has a just claim to your confidence and support.

4. Respect for its authority, compli with its laws, acquiescence in its measures duties enjoined by the fundamental maxim true liberty. The basis of our political tems is, the right of the people to make or alter their constitution of government. the constitution which at any time exists changed by an explicit and authentic act of whole people, is sacredly obligatory upon The very idea of the power and the right o people to establish government, presupp the duty of every individual to obey the e lished government.

5. All obstructions to the execution o laws, all combinations and associations, u whatever plausible character, with the rea sign to direct, control, counteract, or awe regular deliberation and action of the cc

d authorities, are destructive of this fundamental principle, and of fatal tendency. They are to organize faction ; to give it an artificial extraordinary force ; to put in the place of the delegated will of the nation, the will of a party, often a small, but artful and enterprising minority of the community ; and, according to the alternate triumphs of different parties, to make the public administration the mirror of the ill-concerted and incongruous projects of faction, rather than the organ of consistent and wholesome plans, digested by common council, and modified by mutual interest.

5. However combinations or associations of the above description may now and then answer popular ends, they are likely in the course of time and things to become potent engines, by which cunning, ambitious, and unprincipled men will be enabled to subvert the power of the people, and to usurp for themselves the reins of government ; destroying afterwards the very engines which have lifted them to unjust dominion.

7. Towards the preservation of our government, and the permanency of your present happy state, it is requisite, not only that you steadily countenance irregular oppositions to its acknowledged authority, but also, that you resist with care the spirit of innovation upon its principles, however specious the pretexts. One method of assault may be to effect in the forms of the constitution, alterations which will impair the energy of the system, and thus to undermine what cannot be directly overthrown.

3. In all the changes to which you may be

tration of the government, and serve to keep alive the spirit of liberty. This within certain limits is probably true, and in governments of a monarchical cast, patriotism may look with indulgence, if not with favor, upon the spirit of party. But in those of the popular character, in governments purely elective, it is a spirit not to be encouraged. From their natural tendency it is certain there will always be enough of that spirit for every salutary purpose. And there being constant danger of excess, the effort ought to be, by force of public opinion, to mitigate and assuage it. A fire not to be quenched, it demands uniform vigilance to prevent its bursting into a flame, lest instead of warming, it should consume.

14. It is important likewise that the habits of thinking in a free country should inspire caution, in those entrusted with its administration, to confine themselves within their respective constitutional spheres, avoiding in the exercise of the powers of one department to encroach upon another. The spirit of encroachment tends to consolidate the powers of all departments in one, and thus to create, whatever the form of government, a real depotism. A just estimate of that love of power, and proneness to abuse it, which predominates in the human heart, is sufficient to satisfy us of the truth of this position.

15. The necessity of reciprocal checks in the exercise of the political power; by dividing and distributing it in different depositories, and constituting each the guardian of the public *weal* against invasions by the others, has been

evinced by experiments ancient and modern : some of them in our country, and under our own eyes. To preserve them must be as necessary as to institute them.

16. If in the opinion of the people, the distribution or modification of the constitutional powers be in any particular wrong, let it be corrected by an amendment in the way, which the Constitution designates—but let there be no change by usurpation : for though this, in one instance, may be the instrument of good, it is the customary weapon by which free governments are destroyed. The precedent must always greatly over-balance in permanent evil any partial or transient benefit which the use can at any time yield.

Mississippi.....There.....Their.....Acquiescence.....Efficient.....
 Dissension.....Assuage.....Some.....Sum.....Over-balance.....Always...
 Precedent.....Local ? Fraternal ? Incongruous ? Salutary ? Recip-
 rocal ?

SECTION 20.

1. Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism, who would labor to subvert these great pillars of human happiness, these firmest props of the duties of men and citizens. The mere politician, equally with the pious man, ought to respect and cherish them—a volume could not trace all their connexions with private and public felicity.

2. Let it simply be asked, where is the security for property, for reputation, for life, if

tration of the government, and serve to keep alive the spirit of liberty. This within certain limits is probably true, and in governments of a monarchical cast, patriotism may look with indulgence, if not with favor, upon the spirit of party. But in those of the popular character, in governments purely elective, it is a spirit not to be encouraged. From their natural tendency it is certain there will always be enough of that spirit for every salutary purpose. And there being constant danger of excess, the effort ought to be, by force of public opinion, to mitigate and assuage it. A fire not to be quenched, it demands uniform vigilance to prevent its bursting into a flame, lest instead of warming, it should consume.

14. It is important likewise that the habits of thinking in a free country should inspire caution, in those entrusted with its administration, to confine themselves within their respective constitutional spheres, avoiding in the exercise of the powers of one department to encroach upon another. The spirit of encroachment tends to consolidate the powers of all departments in one, and thus to create, whatever the form of government, a real despotism. A just estimate of that love of power, and proneness to abuse it, which predominates in the human heart, is sufficient to satisfy us of the truth of this position.

15. The necessity of reciprocal checks in the exercise of the political power; by dividing and distributing it in different depositories, and constituting each the guardian of the public weal against invasions by the others, has been

which we ourselves ought to bear. The execution of these maxims belongs to your representatives, but it is necessary that public opinion should co-operate.

5. To facilitate to them the performance of their duty, it is essential, that you should practically bear in mind, that towards the payment of debts there must be revenue ; that to have revenue there must be taxes ; that no taxes can be devised which are not more or less inconvenient and unpleasant ; that the intrinsic embarrassment inseparable from the selection of the proper objects (which is always a choice of difficulties) ought to be a decisive motive for a candid construction of the conduct of the government in making it, and for a spirit of acquiescence in the measures for obtaining revenue, which the public exigencies may at any time dictate.

6. Observe good faith and justice towards all nations, cultivate peace and harmony with all ; religion and morality enjoin this conduct : and can it be that good policy does not equally enjoin it ? It will be worthy of a free, enlightened, and, at no distant period, a great nation, to give to mankind the magnanimous and too novel example of a people always guided by an exalted justice and benevolence. Who can doubt that in the course of time and things, the fruits of such a plan would richly repay any temporary advantages which might be lost by a steady adherence to it ?

7. Can it be, that Providence has not connected the permanent felicity of a nation with virtue ? *The experiment, at least, is recom-*

mended by every sentiment which ennobs human nature. Alas! Is it rendered impossible by its vices? In the execution of such a plan nothing is more essential than that permanent inveterate antipathies against particular nations and passionate attachments for others, should be excluded; and that in place of them just and amiable feelings towards all should be cultivated.

8. The nation which indulges towards another an habitual hatred, or an habitual fondness, is in some degree a slave. It is a slave to its animosity, or to its affection, either of which is sufficient to lead it astray from its duty and its interest. Antipathy in one nation against another disposes each more readily to offer insult and injury, to lay hold of slight causes of umbrage, and to be haughty and intractable, when accidental or trifling occasions of dispute occur. Hence frequent collisions, obstinate, envenomed and bloody contests. The nation, prompted by ill will and resentment, sometimes impels to war the government, contrary to the best calculations of policy.

9. The government sometimes participates in the national propensity, and adopts through passion what reason would reject; at other times, it makes the animosity of the nation subservient to projects of hostility instigated by pride, ambition, and other sinister and pernicious motives. The peace often, sometimes perhaps the liberty of nations, has been a victim. So likewise, a passionate attachment of one nation for another, produces a variety of evils. Sympathy for the favorite nation, facilitates

tating this illusion of an imaginary common interest, in cases where no real common interest exists, and infusing into one the interest of the other, betrays the former into a participation in the quarrels and wars of the latter, without adequate inducement of justification.

10. It leads also to concessions to the favorite nation of privileges denied to others, which is apt doubly to injure the nation making the concessions ; by unnecessarily parting with what ought to have been retained ; and by exciting jealousy, ill will, and a disposition to retaliate in the parties from whom equal privileges are withheld : and it gives to ambitious, corrupted, or deluded citizens (who devote themselves to the favorite nation) facility to betray or sacrifice the interests of their own country, without odium, sometimes even with popularity ; gilding with the appearances of a virtuous sense of obligation a commendable deference for public opinion, or a laudable zeal for public good, the base or foolish compliances of ambition, corruption or infatuation.

11. As avenues to foreign influence in innumerable ways, such attachments are particularly alarming to the truly enlightened and independent patriot. How many opportunities do they afford to tamper with domestic factions, to practise the arts of seduction, to mislead public opinion, to influence or awe the public councils ! Such an attachment of a small or weak, towards a great and powerful nation, dooms the former to be the satellite of the latter.

12. Against the insidious wiles of foreign influence (*I conjure you to believe me, fellow-*

citizens) the jealousy of a free people be *constantly* awake ; since history and experience prove that foreign influence is one of the most baneful foes of republican government. But that jealousy, to be useful, must be reasonable ; else it becomes the instrument of self-destruction. Influence to be avoided, instead of being sought against it. Excessive partiality for one nation, and excessive dislike of another, cause those whom they actuate to see danger only on one side, and serve to veil and even obliterate many evils and arts of influence on the other.

13. Real patriots, who may sometimes be the victims of the favorite, are liable to be suspected and odious ; while its tools usurp the applause and confidence of the people to surrender their interests. The general conduct for us, in regard to foreign nations, is in extending our commercial relations with them as little *political* connexion as possible. So far as we have already formed treaties, let them be fulfilled with perfect faith. Here let us stop.

Shunning.....Antipathies.....Avenues.....Indispensable
.....Inseparable.....Conceded.....Exigencies ? *Sinister*
Illusion ?

SECTION 21.

11. Europe has a set of primary interests which to us have none, or a very remote relation. Hence she must be engaged in constant controversies, the causes of which are foreign to our concerns. Hence, there must be unwise in us to implicate ourselves in artificial ties, in the ordinary vicissitudes

politics, or the ordinary combinations and collisions of her friendships or enemies.

2. Our detached and distant situation invites and enables us to pursue a different course. If we remain one people, under an efficient government, the period is not far off, when we may defy material injury from external annoyance ; when we may take such an attitude as will cause the neutrality, we may at any time resolve upon, to be scrupulously respected ; when belligerent nations, under the impossibility of making acquisitions upon us, will not lightly hazard the giving us provocations ; when we may choose peace or war, as our interest, guided by justice, shall counsel.

3. Why forego the advantages of so peculiar a situation ? Why quit our own, to stand upon foreign ground ? Why, by interweaving our destiny with that of any part of Europe, entangle our peace and prosperity in the toils of European ambition, rivalry, interest, humor, or caprice ? It is our true policy to steer clear of permanent alliances with any portion of the foreign world ; so far, I mean, as we are now at liberty to do it ; for let me not be understood as capable of patronizing infidelity to existing engagements.

4. I hold the maxim no less applicable to public than to private affairs, that honesty is always the best policy. I repeat it, therefore, let those engagements be observed in their *genuine* sense. But, in my opinion, it is unnecessary, and would be unwise to extend them. Taking care always to keep ourselves, by suitable establishments, on a respectable defensive pos-

ture, we may safely trust to temporary alliance for extraordinary emergencies. Harmony, equal intercourse with all nations, are recommended by policy, humanity and interest.

5. But even our commercial policy should hold an equal and impartial hand; neither lending nor granting exclusive favors or preferences; consulting the natural course of things, diffusing and diversifying by gentle means streams of commerce, but forcing nothing; establishing, with powers so disposed, in order to give our trade a stable course, to define the rights of our merchants, and to enable the government to support them, conventional rules for intercourse, the best that present circumstances and mutual opinion will permit, but temporary and liable to be from time to time abandoned or varied, as experience and circumstances shall dictate; constantly keeping in view, it is folly in one nation to look for disinterested favors from another; that it must pay what portion of its independence for whatever it accepts under that character; that by such acceptance, it may place itself in the condition of having given equivalents for nominal favors, and yet of being reproached with ingratitude for not giving more.

6. There can be no greater error than to expect, or calculate, upon real favors from one nation to another. It is an illusion which experience must cure, which a just pride ought to discard. In offering to you, my countrymen, these counsels of an old and affectionate friend, I dare not hope they will make the strong and lasting impression I could wish, that the

rol the usual current of the passions, or
ent our nation from running the course
h has hitherto marked the destiny of na-
: but if I may even flatter myself, that
may be productive of some partial benefit,
: occasional good ; that they may now and
recur to moderate the fury of party spirit,
arn against the mischiefs of foreign intrigue,
iard against the impostures of pretended
otism, this hope will be a full recompense
he solicitude for your welfare, by which
have been dictated.

How far in the discharge of my official
s, I have been guided by the principles
h have been delineated, the public records
other evidences of my conduct must wit-
to you and to the world. To myself, the
rance of my own conscience is, that I have
ast believed myself to be guided by them.
elation to the still subsisting war in Europe,
proclamation of the 22d of April, 1793, is
index of my plan. Sanctioned by your
oving voice, and by that of your represen-
es in both houses of Congress, the spirit
at measure has continually governed me ;
fluenced by any attempts to deter or divert
from it.

After deliberate examination with the
of the best lights I could obtain, I was well
fied that our country, under all the circum-
ces of the case, had a right to take, and was
nd in duty and interest to take, a neutral
tion. Having taken it, I determined, as
is *should depend upon me*, to maintain it
moderation, perseverance and firmness.

The considerations which respect the right to hold this conduct, it is not necessary on this occasion to detail. I will only observe, that according to my understanding of the matter, the right, so far from being denied by any of the belligerent powers, has been virtually admitted by all.

9. The duty of holding a neutral conduct may be inferred, without any thing more, from the obligation which justice and humanity impose on every nation, in cases in which it is free to act, to maintain inviolate the relations of peace and amity towards other nations. The inducements of interest for observing that conduct will be best referred to your own reflections and experience. With me a predominant motive has been to endeavor to gain time to our country to settle and mature its yet recent institutions, and to progress without interruption, to that degree of strength and consistency, which is necessary to give it, humanly speaking, the command of its own fortunes.

10. Though in reviewing the incidents of my administration, I am unconscious of *intentional* error; I am nevertheless too sensible of my defect not to think it probable that I may have committed many errors. Whatever they may be, I fervently beseech the Almighty to avert or mitigate the evils to which they may tend. I shall also carry with me the hope that my country will never cease to view them with indulgence; and that after forty-five years of my life dedicated to its service, with an upright zeal, the faults of incompetent abilities will be consigned to oblivion, as myself must soon be to the mansions of rest.

11. Relying on its kindness in this as in other things, and actuated by that fervent love towards it, which is so natural to a man who views in it the native soil of himself and his progenitors for several generations; I anticipate with pleasing expectation that retreat, in which I promise myself to realize, without alloy, the sweet enjoyment of partaking in the midst of my fellow-citizens, the benign influence of good laws under a free government—the ever favorable object of my heart, and the happy reward, as I trust, of our mutual cares, labors and dangers.

GEO. WASHINGTON.

Amoyance.....Neutrality.....Scrupulously.....Foreign.....Equiva-
 —Incompetent.....Belligerent? Dominant? Mitigate? Neu-
 —? Oblivion?

PART II.

PIECES IN PROSE AND POETRY,

PROMISCUOUSLY ARRANGED.

CHAPTER I.

A PARAPHRASE ON THE LATTER PART OF THE
6th CHAPTER OF ST. MATTHEW.

1. WHEN my breast labors with oppressive care
 And o'er my cheek descends the falling tear ;
 While all my warring passions are at strife,
 O let me listen to the words of life !
 Raptures deep-felt his doctrine did impart,
 And thus he rais'd from earth the drooping heart.
 Think not, when all your scanty stores afford
 Is spread at once upon the sparing board ;
 Think not, when worn the homely robe appears,
 While on the roof the howling tempest bears ;
 What farther shall this feeble life sustain,
 And what shall clothe these shiv'ring limbs again.

2. Say, does not life its nourishment exceed ?
 And the fair body its investing weed ?
 Behold ! and look away your low despair—
 See the light tenants of the barren air :
 To them, nor stores, nor granaries, belong ;
 Nought, but the woodland, and the pleasing song :
 Yet, your kind heav'nly Father bends his eye
 On the least wing that flits beneath the sky.
 To him they sing, when spring renews the plain,
 To him they cry, in winter's pinching reign ;
 Nor is their music, nor their plaint in vain :
 He hears the gay, and the distressful call,
 And with unsparing bounty fills them all.

3. Observe the rising lily's snowy grace,
 Observe the various vegetable race ;

y neither toil, nor spin, but careless grow,
 see how warm they blush ! how bright they glow !
 at regal vestments can with them compare !
 at king so shining ! or what queen so fair !
 easeless, thus the fowls of heav'n he feeds,
 er the fields such lucid robes he spreads ;
 I he not care for you, ye faithless, say ?
 le unwise ? or, are ye less, than they ?

THOMSON.

aring....Weed.....Tenant.....Granaries.....Lily.....Fair...Vegeta-
 Exceed....Ceaseless....Lucid? Regal? Flit?

CHAPTER II.

A NIGHT-PIECE.

WHILE night in solemn shade invests the pole,
 calm reflection soothes the pensive soul,
 ile reason undisturb'd asserts her sway,
 life's deceitful colors fade away ;
 thee ! all-conscious Presence ! I devote
 s peaceful interval of sober thought :
 e all my better faculties confine ;
 I be this hour of sacred silence thine !

If, by the day's illusive scenes misled,
 erring soul from virtue's path has stray'd ;
 r'd by example, or by passion warm'd,
 ie false delight my giddy sense has charm'd ;
 calmer thoughts the wretched choice reprove,
 I my best hopes are centred in thy love.
 riv'd of this, can life one joy afford ?
 utmost boast a vain unmeaning word.

But, ah ! how oft my lawless passions rove,
 I break those awful precepts I approve !
 sue the fatal impulse I abhor,
 violate the virtue I adore !

when thy better spirit's guardian care
 rn'd my fond soul to shun the tempting snare,
 stubborn will his gentle aid repress'd,
 check'd the rising goodness in my breast ;

Mad with vain hopes, or urg'd by false desires,
Still'd his soft voice, and quench'd his sacred fires.

4. With grief oppress'd, and prostrate in the d
Shouldst thou condemn, I own thy sentence just
But, Oh ! thy softer titles let me claim,
And plead my cause by Mercy's gentle name.
Mercy ! that wipes the penitential tear,
And dissipates the horrors of despair ;
From rigorous Justice steals the vengeful hour,
Softens the dreadful attribute of pow'r,
Disarms the wrath of an offended God,
And seals my pardon in a Savior's blood !
All-powerful Grace, exert thy gentle sway,
And teach my rebel passions to obey ;
Lest lurking folly, with insidious art,
Regain my volatile inconstant heart !

5. Shall every high resolve devotion frames
Be only lifeless sounds and specious names ?
Oh rather, while thy hopes and fears control,
In this still hour, each motion of my soul,
Secure its safety by a sudden doom,
And be the soft retreat of sleep my tomb !
Calm let me slumber in that dark repose,
Till the last morn its orient beam disclose :
Then, when the great archangel's potent sound
Shall echo through creation's ample round,
Wak'd from the sleep of death, with joy survey
The opening splendors of eternal day. CARTER

Solemn....Soothes....Presence.....Faculties....Stubborn....Wr
edness. Vain....Penitential.....Control.....Horrors.....Pensie
sive ? Rigorous ? Insidious ? Volatile ? Specious ? Potent ?

CHAPTER III.

LETTER TO A YOUNG LADY.

1. I WILL now give you a picture of
young lady, whom I have lately had the ho
of seeing, just arrived from a boarding sch

It is Miss Harriet Prim. But I will not undertake to say, that the features will please you. They are certainly different from those of Louisa. She was almost incessantly practising little arts, and adjusting all her airs and graces to engage admiration. When she spoke, she minced her syllables, and when she looked, she threw an unnatural vivacity into her eyes. She is a fine, blooming girl; and if she had not taken such uncommon pains to please, must necessarily have charmed every beholder.

2. How long will it be before people learn, that nothing engages so much, as the ease of nature? An artless simplicity is the highest charm. Whatever studies admiration, raises disgust. System and constraint destroy ease. And ease is the parent of all the graces. It is the business of education to lop off some little luxuriant boughs from the tree of nature, but not to constrain it, that it cannot vegetate, or give to every branch, an unnatural direction. I should prefer the plain, honest awkwardness of a mere country girl, to over acted refinement.

3. Though Miss Harriet is not yet fourteen years old, she has more than the airs and forwardness of a woman. Who can have taught this girl, that roses are expected to open all at once, and not by degrees? Timidity and diffidence are the most attracting qualities of a girl; a countenance always modest, and undesigning; a tongue often silent, and ears always attentive. Boarding schools, it should seem, may be compared to hot beds. They bring fruits and flowers quickly to their growth. But they have not their proper essence, healthiness, or flavor.

4. The girlish state is so pleasing, in that we wish not to see it exchanged, but its time, for the caution, the artifices, or subtle policy of age. It is desirable, that a girl should retain, as long as possible, the innocent dress, manners, habit and sentiments of childhood. She will never be more captivated when she is a woman. Natural, untortured ringlets, sashes, frocks, &c. are superior to the labored trappings of fashion. Nature is given to every age, as well as to every season of the year, its appropriate charms. We shall be greatly disappointed, if the soft breezes of the pleasing, new born scenery of the spring were impatient to dissolve into the sultry of summer.

5. A forward girl always alarms me. Her delicacy, imprudence and improper connections start up to my view. I tremble for her friends and see her history, gradually unfolding into indiscretion. Children are apt enough of themselves, to aspire into womanhood. A goodness should check this spirit, and nip it in the bud. A long nonage, if I may so call it, is favorable to your sex. During this period a girl is acquiring some solid improvement. When she fancies herself a woman, compare her pleasures and conversation with the other. It unhinges her mind, and bid unquiet thoughts take possession of her fancy.

6. I could discover from the conversation of Miss Harriet, that she was deeply read in novels and romances. Her expressions were beyond nature, turgid and overstrained, when she only wished to convey a common idea.

Volume would not be sufficient to expose the dangers of these books. They lead young people into an enchanted country, and open to their view an imaginary world, full of inviolable friendships, attachments, ecstasies, accomplishments, prodigies and such visionary joys, as never will be realized in the coarseness of common life. The romantic turn, they create, disposes for every thing that is rational or substantial. They corrupt all principle.

7. Fortitude they unnerve, and substitute, in its place, a sickly sensibility, that cannot relish common blessings or common things; that is continually wounded with its own fancies, and even "ready to expire of a rose, in aromatic pain." Their sentiment is but a fine spun word for indelicate emotions. Their sympathy and friendship are often but a specious, flimsy covering for criminal attachments. Such false, over-strained ideas have led many a poor girl to ruin. Under the notion of superior refinement, similarity of souls and involuntary friendship, she has gradually been seduced from the paths of virtue, to the commission of the grossest crimes. A fine splendid idea has been used to palliate the dreadful action. Sentiment has triumphed over the vulgar shackles of conscience, and of every social and moral obligation.

8. Plays, operas, masquerades and all the other fashionable pleasures, have not half so much danger to young people, as the reading of these books. With them, the most delicate girl can entertain herself, in private, without any censure; and the poison operates more

forcibly, because unperceived. The most profligate villain, that was bent on the infernal purpose of seducing a woman, could not wish a symptom, more favorable to his purpose, than an imagination, inflamed with the rhapsodies of novels.

9. Miss Harriet betrayed great pride, in disavowing any acquaintance with some young ladies, at the same school, because their parents were not equal to hers in point of fortune. She had formed, poor girl, wrong notions of importance; and they had not, it should seem, been properly corrected. Under the idea of teaching young people what is due to their rank, boarding schools encourage pride by a system. Whoever consults the happiness of a daughter, should, as systematically, endeavor to propagate humility.

10. Alas! my dear girl, what have any of us to boast of? What dignity is there in a heap of money, unless it be devoted to charitable actions? To be carried in state, to eat deliciously, or to sleep on down, may have something in it, to weak mortals, that elevates and charms; but to an inhabitant of heaven, or to superior spirits, must be as frivolous, as the toils or little play-things of children appear to us. What supreme importance does it give to a rational creature, that the silk-worm has spun for her a robe of elegance, or that the miliner has bespangled her with ornaments? These ornaments, alas! cover only a "poor worm," a sinner! a creature, subject to innumerable infirmities and sorrows! And after all, the peacock has more gaudy plumage, and flowers of the field are more beautifully decked!

Where again is the dignity of high unless it leads to dignified conduct? And are all these distinctions to a creature, any instant, may be stripped of every ; that may die any hour? And must be to a very severe account, if they have been religiously improved? If you are ever sed to be proud, look forward to the mo- which will bury, along with you in the titles, honors, riches, beauty, friends, cons- ns—to the moment, when the world will vered into atoms—when you must stand, ed and unprotected criminal before the me Majesty of heaven; and endeavor to re that universal love, which, for the sake ing a religious action, is content to “be- the servant of all.” This love will be a sign balsam of the soul. It will heal a and disorders, and prevent as many more.

The author of all wisdom and great- was “meek and lowly in heart.” He, ould have commanded kingdoms, inhab- cottage. Humility is the distinguishing of religion. And, whenever you are al disciple, you will not exalt yourself the meanest creature, but under an ac- lation of all worldly distinctions, will smite your breast with the publican, and say, I be merciful to me a sinner.” Happi- and pride are absolutely incompatible. nual vexations, fanciful slights, injuries rovocations wound the self-sufficient mind. is contrary to every thing, that pleases in nan. It has no softness, no benignity, ise. The apostle has justly called “a

meek and quiet spirit, an ornament." It is robe, in which a woman should always dressed, who wishes to secure a permanent esteem.

BENNETT

Practising.....Adjusting.....Viracity.....Necessarily.....Bought
Awkwardness.....Vegetate.....Woman.....Qualities.....Health
Sashes.....Trappings.....Ecstasies.....View.....Villain.....Idea.....
er.....Systematically.....Rhapsodies.....Luxuriant? Subtile? New
Flimsy? Profligate? Frivolous? Social? Visionary? True?

CHAPTER IV.

AMERICAN PATRONAGE.

1. TO wake ambition, dormant in the breast,
By modest diffidence or fear suppress ;
To rouse the negligent, the dull inspire,
The tardy quicken, and the torpid fire ;
To call forth humble merit to the light,
And prompt even genius to a bolder flight,
Demands but *patronage* from men of sense,
Express'd in praise, if not in recompense.
My verse shall then in honest strains declare
The claim of talents, and the patron's care.

2. Praise is a stimulus, the youthful need
To raise attention, and improvement speed ;
Hope and encouragement will zeal inflame,
But almost certain failure springs from blame,
For he, who never approbation shares,
Soon tamely sinks from effort, and despairs,
Then hates his master and his book at once,
And from a scholar sinks into a dunce.

3. Of livelier powers there are indeed a few,
Who learning with avidity pursue ;
More emulous of wisdom, than applause,
No frown deters them, and no premium draws,
Nor brib'd, nor driv'n, they press before the throng,
In courage bold, in native genius strong.
O may no check the onward course impede,
Restrain the ardor, reprehend the speed,

heart discourage, or the hope repress,
 ch crowns each effort with desir'd success.
 ind to merit, though it seeks not fame,
 to commend, and still averse to blame,
 all, who worth distinguish, worth regard,
 give deserv'd, though undesir'd reward.

Then, as maturing reason, sense refin'd,
 lucid judgment, and well cultur'd mind,
 stores of science, and the skill of art,
 r influence blend, and all their aid impart;
 rm the accomplish'd scholar of the age,
divine, a *statesman*, or a *sage*,
 mbia may his help and talents claim,
 owe increasing glory to his name.
 him let wisdom and desert content,
 covet fame, nor hope emolument.
 lth is by trade, and not by talents gain'd,
 Fame's earn'd laurel seldom is obtain'd.

If to the Church he bend his virtuous care,
 arthly gains reward his labors there ;
 inted salary may his need supply,
 he must seek his treasure in the sky.
 the Statesman's place he dare aspire,
 greatness lure him, or ambition fire,
 think his life to bless his country spent,
 l make her grateful, or munificent ;
 the mausoleum and the sculptur'd stone,
 nation vote and rear to Washington,
 w, that disinterested, patriot zeal,
 active labors for the public weal,
 n those they serve will win but scanty fame,
 airy cenotaph—without a name !

Or is it the employment of the Sage,
 h wisdom's lore to fill the instructive page,
 c'd with the fairest intellectual light,
 h wit enliven'd, and with genius bright ?
 him be told of some with equal skill,
 o had themselves to pay the Printer's bill ;
 lassic Minot, rank'd by genius high,
 ose pleasing History few consent to buy ;
 fair Philenia, whose rich epic strain
 m the next age will high applauses gain.

But will posthumous praise have much avail,
If the first canto cannot find a sale ?

7. Hence Allen, long the favorite of the Muse,
Though he may write, to publish will refuse ;
While ev'n Menander quits the realms of wit,
And condescends to fill " a simple writ."
The eagle thus, that o'er Olympus soars,
Whose gods once feasted on ambrosial stores,
Finds on the top mere barrenness prevail,
And for his *food* frequents the humble vale.
See Hannah Adams, modest and resign'd,
With artless manners and replenish'd mind,
Whose worth and industry should gains insure,
By study blind, by publishing made poor !

8. If still presumptuous, and with hope elate,
Lendrum will show the daring Author's fate,
A crazy wanderer, destitute, forlorn,
The praise, he merited, now turn'd to scorn.
Yet think not *he*, whose bold, indignant strains
Discourage others, for himself complains.
No ! though of merit and pretensions less,
His are acknowledgements of more success.
With grateful heart he owns what he receives,
And but for those, whose claims are higher, grieves

9. Yet, since perverted or deficient taste
From some may praise withhold, on others waste,
Since mere Compilers that reward obtain,
Which genius merits, and of right should gain ;
Deem not amiss the satire on the times,
Express'd with honest freedom in my rhymes.
And be it yours, with judgment more correct,
To rescue genuine merit from neglect,
Encourage progress, enterprize applaud,
And give to talents their deserv'd reward ;
Nor parsimonious all your laurels save
To deck the herse, and strew upon the grave ;
But o'er a thankless age illustrious rise
The real, needed patrons of the wise !

HARRIS.

Genius.....Scholar.....Emulous.....Ambrosial.....Eagle.....Barrenne
.....Strew.....Salary.....Failure.....*Torpid ? Avidity ? Impede ? Lucr*
Reprehend ? Posthumous ? Indignant ? Parsimonious ?

CHAPTER V.

LETTER OF FRIENDSHIP.

1. — BETWEEN friend and friend,
Prose answers every common end ;
Serves, in a plain homely way,
To express th' occurrence of the day ;
Our health, the weather, and the news ;
What walks we take, what books we choose ;
And all the floating thoughts, we find
Upon the surface of the mind.
But when a Poet takes the pen,
Far more alive than other men,
He feels a gentle tingling come
Down to his finger and his thumb,
Deriv'd from nature's noblest part,
The centre of a glowing heart !

2. And this is what the world, who knows
No flights, above the pitch of prose,
His more sublime vagaries slighting,
Denominates an itch for writing.
No wonder I, who scribble rhyme,
To catch the triflers of the time,
And tell them truths divine, and clear,
Which couch'd in prose, they will not hear ;
Who labor hard to allure, and draw
The loiterers I never saw,
Should feel that itching and that tingling,
With all my purpose intermingling,
To your intrinsic merit true,
When call'd to address myself to you.

3. Mysterious are his ways, whose power
Brings forth that unexpected hour,
When minds that never met before,
Shall meet, unite, and part no more :
It is th' allotment of the skies,
The hand of the Supremely Wise,
That guides and governs our affections,
And plans and orders our connexions ;
Directs us in our distant road,
And marks the bounds of our abode.

4. Thus we were settled when you found us,
Peasants and children all around us,
Not dreaming of so dear a friend,
Deep in the abyss of Silver-End.
Thus Martha, ev'n against her will,
Perch'd on the top of yonder hill ;
And you, though you must needs prefer
The fairer scenes of sweet Sancerre,
Are come from distant Loire, to choose
A cottage on the banks of Ouse.

5. This page of Providence, quite new,
And now just opening to our view,
Employs our present thoughts and pains,
To guess, and spell, what it contains :
But day by day, and year by year,
Will make the dark enigma clear ;
And furnish us perhaps at last,
Like other scenes already past,
With proof, that we, and our affairs
Are part of a Jehovah's cares :
For God unfolds, by slow degrees,
The purport of his deep decrees ;
Sheds every hour a clearer light
In aid of our defective sight ;
And spreads at length, before the soul,
A beautiful, and perfect whole,
Which busy man's inventive brain
Toils to anticipate in vain.

6. Say Anna, had you never known
The beauties of a rose full blown,
Could you, though luminous your eye,
By looking on the bud, descry,
Or guess, with a prophetic power,
The future splendor of the flower ?
Just so th' Omnipotent, who turns
The system of a world's concerns,
From mere minutiae can educe
Events of most important use ;
And bid a dawning sky display
The blaze of a meridian day.

7. The works of man tend, one and all,
As needs they must, from great to small ;

All vanity absorbs at length
 The monuments of human strength.
 Who can tell how vast the plan,
 Which this day's incident began?
 A small perhaps the slight occasion
 Your dim-sighted observation;
 Pass'd unnotic'd as the bird
 That cleaves the yielding air unheard,
 Yet may prove, when understood,
 A harbinger of endless good.
 Not that I deem, or mean to call
 Friendship a blessing cheap, or small;
 But merely to remark, that ours,
 Like some of nature's sweetest flowers,
 Rose from a seed of tiny size,
 That seem'd to promise no such prize:
 A transient visit intervening,
 Had made almost without a meaning,
 Hardly the effect of inclination,
 Much less of pleasing expectation!)
 Produc'd a friendship, then begun,
 That has cemented us in one;
 And plac'd it in our power to prove,
 By long fidelity and love,
 That Solomon has wisely spoken:
 A three-fold cord is not soon broken."

COWPER.

Occurrence.....Thumb.....Catch.....True.....Guess.....Anticipate.....
 Nature.....Meridian.....Cemented.....Fidelity.....Intrinsic? Enigma?
 Harbinger? Transient?

CHAPTER VI.

DIALOGUE ON INSTINCT.

Mrs. Dimsdale, Emily, and Lucy.

Lucy—1. I HAVE thought of nothing
 all day but the animals we saw yesterday at
 Exeter Change. The lions, the tigers, and the
 elephants, are noble, majestic creatures; but
 the apes and monkeys entertained me the most:

they are so like little men, that I do believe they would speak, if they were brought up tame and properly instructed.

Mrs. Dimsdale—2. Some authors have ranked them next to man in the scale of animals on account of their resemblance to him in form and the capacity of walking upright, with several other habits for which they are remarkable, such as making a sort of hut for shelter from the weather ; using stones and clubs, by way of defense ; covering their dead with leaves and, on some occasions, showing marks of modesty, and strong attachment to individuals of their own species : but you are mistaken in supposing that they are capable of being taught to articulate ; they are defective in the organs necessary for that purpose, therefore no instruction could ever bestow upon them the power of speech, which is a privilege peculiar to man, if we except the parrot, magpie, starling, blue finch, and some other birds, which have been taught to speak a few words, or to whistle the notes of a tune.

Lucy—3. When I was residing with Mrs. Clark, she had a monkey, which she used to call Jocko ; he was the most entertaining creature I ever saw ; he would offer his hand to the visitors who came to see us ; would sit down at table ; unfold his napkin ; wipe his lips ; cut his meat with a spoon, or a fork ; pour the liquor that was given him into a glass ; and behave to the company like a gentleman.

4. He would watch the time of going to tea, and bring a cup and saucer for himself, put in a lump of sugar, and then wait, after the

poured out, till it was cool before he drank. Besides all this, he played a hundred more ical tricks, that convinced me he had on, though he could not speak.

Mrs. Dimsdale—5. Not quite so fast, y; perhaps you attribute those actions to on which are only the effect of imitation. re are many animals that are equal, if not rior, in sagacity, to the monkey, in a *wild*

mily—6. I am surprised to hear that; what creature is there that could behave rettilly at table as Mrs. Clark's Jocko?

Mrs. Dimsdale—7. The tricks he pered were merely the effects of mimicry, a t in which monkeys excel; they soon learn itate the actions of those who are familiar them, as a parrot learns the particular sen-es which he hears often repeated; but er the one nor the other acts from the im-e of its own mind, or feels a *motive* for it does. The sagacity of the beaver, who o example to copy, in cutting down trees, preparing them for the different parts of his ous habitation, approaches nearer to reason any thing Lucy has related of Jocko.

What but a principle very nearly resem-; the reasoning faculty, can instruct this ident animal (after having chosen those which stand on an eminence, declining rds a stream, that the labour of conveying hither may be rendered more easy) to v them asunder in such a manner as that should fall towards the water, in order to ten the way he has to drag them? The

same capacity of reflection seems to him in raising dams across a stream to the water for his accommodation.

Lucy—9. But still you must allow monkeys are very sagacious, for Mr told me that many species of the monkey live together in society; and when a them goes out to plunder a garden, a watchman to sit on a high tree, to observe give notice to the rest if any thing appears to disturb them.

Mrs. Dimsdale—10. Most, if not all animals that live in herds, use the same action, to secure them against the sudden of an enemy whilst they are feeding; and punish those sentinels that neglect to timely alarm. The next time you see crows feeding in farmer Green's plough you may probably discover the wiper perched upon some of the neighboring

Emily—11. I hope I shall find them for I can hardly believe that birds have sense.

Mrs. Dimsdale—12. I have already marked that this vigilance is common to all animals that live together in numbers therefore no extraordinary proof of sagacious sense as you call it. The arts used by all creatures in the construction of their dwellings; in rearing and providing for their young; attacking their prey; avoiding the sight of their enemies; and securing themselves against the change of seasons, are truly wonderful and afford an inexhaustible fund of entertainment to the inquisitive mind: but they are con-

the whole species, and appear to arise from an irresistible propensity, (such as we feel for eating when we are hungry, or sleeping when we are drowsy) implanted in their nature for the preservation of their kind, by the great Creator.

13. The instances of extraordinary sagacity, resembling reason, are shown when an animal deviates from its usual habits, to accommodate itself to circumstances, of which many examples have been related by persons of the most undoubted veracity.

Emily—14. I wish you would tell us some of them.

Mrs. Dimsdale—15. A pleasing one occurs to my recollection, that happened in this village a few years ago. A pair of fly-catchers having made an unfortunate choice of a bare bough of a large vine, that grows on the south-side of the vicarage, for placing their nest, were sadly distressed before the brood were half fledged, by the scorching rays of the sun, reflecting with such violence from the wall, (the season being unusually warm) that the young ones were ready to perish.

16. In this dilemma affection prompted the parent birds to hover over the nest by turns during the middle of the day, with expanded wings, and mouths gaping for breath, screening their young from the heat at the hazard of their own lives.

Lucy—17. Charming creatures ! I should have been delighted to have watched them. We would thank you to proceed and entertain us farther on subjects of the same kind.

Mrs. Dimsdale—18. A large dog that belonged to an inn yard was once lying asleep, when he was teased repeatedly by a little dog, who challenged him to fight: for some time he suffered these provocations without chastising them as they deserved; but at last his patience was overcome, he roused himself, took up the little dog by the neck, and dipped him in a tub of water that stood in the yard; then composed himself quietly again, as if satisfied with having shown his power, without injuring his feeble antagonist.

Emily—19. Such conduct in man would have been admired for greatness of mind.

Mrs. Dimsdale—20. It resembled a hero, who disdains to crush a vanquished enemy. But to return to our subject; many birds that build nests of the usual form in our climate, when they are found in tropical countries where monkeys abound, are observed to change their habits, and form pendulous or hanging nests, shaped like a long purse, fixed to the end of a slender branch, to secure their young from those creatures who are too heavy to get at them in that situation.

21. It is probable that different degrees of intelligence, enabling the animal to deviate from its regular instinct according to circumstances, are enjoyed by almost every class of living creatures; since this quality has been frequently remarked amongst the domestic tribes, and those whose habits or usefulness expose them to our notice.

22. Some advantages, indeed, these may obtain from a sort of education that they receive

their familiar intercourse with man, which call forth and improve their powers ; but not give them a faculty they do not possess.

cy—23. I did not suppose that any creature but man was capable of receiving an education.

Ms. *Dimsdale*—24. You did not reflect when you expressed that opinion. Can you tell me that the learned pig, the wonderful little bear, or the dancing bear, you saw at the fair last summer, performed the various exploits which amused you so much from natural instinct?

cy—25. No, Mrs. *Dimsdale* ; I suppose they were taught by the man who showed

Ms. *Dimsdale*—26. Very well ; then you have seen that those animals were capable of instruction. In some creatures, instinct is improved by culture : the different species of horses, and sporting dogs, undergo a severe and rigorous discipline, to prepare them for the duties of the field.

In a wild state, in which they have no assistance but what they procure, perhaps hunger and necessity render their senses keener ; but when they are domesticated, their ferocity and fierceness require to be brought under subjection.

A well trained hound, or pointer, understands his master's signs, and is implicitly obedient to his commands.

Other animals acquire, by instruction, a knowledge concerning objects wholly foreign to their nature : horses, for example, are taught to draw heavy weights ; to submit quietly to

the rein, and the whip ; to move according to particular paces ; to delight in the race, and charge to battle.

Emily—29. You must not forget Cap Sachem's dog Fido, that was with him so long in the French prison. Whilst he was confined in that dismal place, he taught this faithful creature to guard every thing that belonged to him, and the other evening when he came to see him he sent him back from the stile at the other end of the turnip-field to fetch his gloves, which he had hid under the carpet, on purpose to try whether he could find them ; he came directly into the parlor, snuffed all around, and after searching a minute or two, found the gloves and carried them to his master.

Mrs. Dimsdale—30. Fido is a very intelligent dog, and deserves your remembrance. When you saw the bird-catcher fix his nets the common the other morning, did you observe several linnets and goldfinches confined by a string under the net, that flirted up and down singing melodiously, as if they were rejoicing in captivity ?

Lucy—31. Oh yes ; I wondered the bird-catcher was not afraid that other birds would take warning by their fate.

Mrs. Dimsdale—32. So far from it, they are placed there on purpose to invite others into the same snare in which they were caught. Decoy-ducks, hawks, and some quadrupeds are also trained to assist their common enemies to entrap their companions ; and show that animals are not only capable of receiving instruction, by which their instincts are improved,

ning a knowledge of things foreign to their nature, but likewise of being taught to act in a manner that seems contrary to it.

Emily—33. Was it the effect of discipline, it made the old lion in the tower so fond of a little dog that used to live in his den?

Mrs. Dimsdale—34. I suppose it proceeded rather from his change of habits, and manner of life. Beasts of prey lose much of their ferocity in a state of confinement, and become comparatively tame; which may arise partly from a want of exercise, and being full fed without the necessity of seeking their own support, as well as from the subjection in which they are held by their keepers.

35. When there is no *natural antipathy*, it is not uncommon to see a great attachment between animals of different species. A dog that belonged to a farmer with whom I was acquainted formerly, was accustomed to go out with the team, and became particularly fond of one of the horses: this horse fell sick, and while he was ill the dog never left the stable, but watched him with the tenderness of a friend. When the horse died: the dog did not leave him for some time; refused his food, and showed evident marks of grief.

Lucy—36. A great friendship subsists between our parrot and the tortoise-shell kitten; she visits poll in her cage, and is feasted with bread and milk out of her porringer.

Mrs. Dimsdale—37. That is rather extraordinary, because there is a strong antipathy between cats and birds; but I suppose poll, conscious of superior strength, knows there is no

CHAPTER VII.

GRADATION OF BEING.

Lucy—1. Mrs. DIMSDALE, were conversing yesterday, you said something about a scale of animals; pray what do you mean?

Mrs. Dimsdale—2. That there are degrees, or gradations, between one creature and another, in their powers, faculties, and instruction. Let us take man, as a standard of perfection amongst the creatures that inhabit our globe, and we may trace a continued link by link, of beings, downwards from the noblest to the meanest reptile. It is likewise reasonable to suppose, that there are numberless orders of created beings, which ascend in gradation from him to that supreme Cause, who is infinitely above all in every perfection.

Lucy—3. Doth man excel all other animals in the qualities of both mind and body?

Mrs. Dimsdale—4. Reason is his prerogative, and distinguishes him from the brute creation. With respect to the powers, I leave you to consider whether he does not excel in many of them by different animals.

Emily—5. The hare, the chamois go faster than the antelope, outstrip him in swiftness; and the goat is two last in agility: for they climb the crags of the highest mountains, and leap from cliff to cliff, where no human step can ever reach.

Lucy—6. Dogs have a more ex-

killed a wild hog of uncommon size, and left it on the ground near their tent. About an hour afterwards, the sky being perfectly clear, they discerned a dark spot at a great distance. It grew larger and larger, by degrees, as it advanced towards them, and proved to be a vulture, which flew in a direct line to the dead animal, and alighting on it, began to feed voraciously. Within another hour it was joined by seventy more, which came from all quarters, mostly from the upper regions of the air, in which, a few minutes before, nothing could be seen.

Mrs. Dimsdale—42. The sun is almost down ; it is time to walk. Emily, before we set out, try to recollect the substance of our conversation.

Emily—43. That all animals are taught to support and defend themselves, and their young, by instinct ; that, besides this quality, some possess a capacity of acting, on particular occasions, as if from reflection ; and that many improve by instruction, and change their habits in a domestic state.

Mrs. Dimsdale—44. I am satisfied with your attention, and ready to accompany you abroad when you please.

WAKEFIELD.

- Elephant...Tiger...Weather...Tea...Sugar...Monkey...Prettily
 ...Gaww...Animal...Sentinel...Challenged...Intelligence...Dis-
 cipline...Wholly...Foreign...Pendulous...Frolicsome...Instinct ?
 Sagacious ? Inexhaustible ? Veracity ? Provident ? Voracious ?
 Apathy ! Vigilant !

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Mrs. Dimsdale—2. That there are degrees, or gradations, between one creature and another, in their powers, faculties, and construction. Let us take man, as a standard of perfection amongst the creatures that inhabit our globe, and we may trace a continued chain, link by link, of beings, downwards from him to the meanest reptile. It is likewise reasonable to suppose, that there are numberless higher orders of created beings, which ascend in gradation from him to that supreme Cause, who is infinitely above all in every perfection.

Lucy—3. Doth man excel all other animals in the qualities of both mind and body?

Mrs. Dimsdale—4. Reason is his peculiar prerogative, and distinguishes him from the brute creation. With respect to the bodily powers, I leave you to consider whether he is not excelled in many of them by different animals.

Emily—5. The hare, the chamois goat, and the antelope, outstrip him in swiftness; and the two last in agility: for they climb the steepest crags of the highest mountains, and leap from cliff to cliff, where no human step can ever follow.

Lucy—6. Dogs have a more exquisite

the power of smell, or they could not trace the windings and turnings of the poor hare by her track; nor could they discover the game, in all the different places of concealment, but from their superior power of smell.

Emily—7. The vulture is supposed to see better than man; so is the lynx; and owls see in the dark, or they could not catch their prey at night.

Mrs. Dimsdale—8. There are yet numberless instances in which the human species must yield to the brutes. What man can vie in strength with the elephant, and many other quadrupeds? We can neither dive with water-wrens, swim with fishes, nor fly with birds.

Lucy—9. And yet, Mrs. Dimsdale, you say that man is the most perfect being that inhabits the earth.

Mrs. Dimsdale—10. He has an undoubted claim to that pre-eminence; though not on account of possessing every sense and corporeal power in the most exquisite degree, but because, on the whole, he combines the greatest numbers of excellent faculties, and is endowed with such superior powers of the mind, as enable him to direct the various talents of the creatures beneath him to his own service; which has given him the title of lord of the creation.

11. He applies the scent of the dog to discover and pursue the game for his table, which he could never attain without that assistance. The strength and the swiftness of the horse render him many useful services. He is clothed with the silk of a caterpillar; the wool of

the sheep ; the fur of one animal, or the
of another : he feeds upon their flesh, and
his thirst with their milk.

12. None are so insignificant that
cannot be useful to him ; nor are any so po
werful that they can evade his authority. He
able to subdue the elephant, and the feroc
tiger ; nor can the unwieldy whale, shelte
in the depths of the sea, avoid his power.

13. Besides subjecting the animals to
will, the superiority of his nature is conspi
cuous, as being the only creature here to wh
capacity is given of perceiving the wisdom
God, displayed in the works of creation.

14. His faculties enable him to observe
admirably each creature is formed with pow
adapted to its wants : he is able to exam
the properties and structure of vegetables ;
explore the various substances that lie conce
in the bowels of the earth : he can lift up
eyes to the heavens, and trace the motions
the planets, rolling, at such vast distances, ab
him : and, as his most eminent distinction,
can refer all he sees to the wisdom, goodn
and power, of the great Creator.

15. He can praise Him for his wonde
works ; and has His law graven on his heart
the guide of life : nay, he can look forwa
beyond the present state of being, to an end
existence of unfading happiness.

Lucy—16. These are indeed such h
marks of superiority, as place him far above
other inhabitants of the earth. The first pl
in the scale being given to man, I should
to know what creature has the next claim.

perceived two dead leaves, as I thought, curled up together ; but, to my surprise, I was told that it was a species of butterfly, so exactly resembling the leaves of a plant, that it is called the walking leaf.

Emily—29. If the insect you saw resembled a leaf, there are plants also that approach to the animal nature, and possess something like life and instinct.

30. I happened to touch one of these, called the sensitive plant, the last time I was in the green-house, and the branches near my hand shrunk from it, and the leaves curled as if they were afraid of me ; but as soon as I went to a distance they recovered, and looked the same as before.

31. After repeating the experiment, I called to the gardener, to come and see what appeared to me so wonderful ; but he only smiled at my ignorance, and told me there were other plants that possessed more extraordinary powers, and immediately showed me one, called Venus's fly-trap, that catches the flies that attempt to steal its honey, as if aware of the injury it would receive from them.

Lucy—32. I do not understand how a flower can catch flies.

Emily—33. When an unfortunate fly alights upon its leaves, they close, and squeeze it to death.

Lucy—34. Strange, indeed ! It looks as if vegetables had the power of directing the motions of their leaves and branches.

Mrs. Dimsdale—35. In some instances they appear to have a mechanical power, or

inferior kind of instinct, that guides them to their own preservation. The sweet-pea turns upon its slender stem from the wind, in stormy weather, for the purpose of defending the tender parts, which render the seed fruitful.

36. Recollect also, that the geraniums, which stood last winter in the hall, whichever way they were turned, gradually bent their branches towards the window, for the sake of light, and the warmth of the sun.

37. Plants have a faint resemblance to animals, in many respects : flowers close their blossoms at night, as animals go to sleep ; and many kinds take the same precaution at the approach of rain.

38. Trees shed their leaves, as beasts do their hair, and birds their feathers. Some plants perspire, or exude a sort of moisture. The circulation of the sap may be compared to that of the blood ; and the leaves serve for lungs : the bark corresponds to the skin, and varies in the same manner in its texture ; some being pliant and thin, others rough and hard.

39. The thorns and poisonous qualities of plants, may be compared with the defensive weapons of beasts, and the stings of insects. Vegetables improve by culture ; so do animals ; and man especially. They both advance from a state of infancy to maturity ! then grow old, and die.

Emily—40. I did not think there had been such a resemblance between them, they appear so very different.

Mrs. Damsdale—41. And yet, as different as their natures are, Lucy's remark is just, that

ved two dead leaves, as I thought, curled together ; but, to my surprise, I was told it was a species of butterfly, so exactly imitating the leaves of a plant, that it is called walking leaf.

ily—29. If the insect you saw resembled a leaf, there are plants also that approach animal nature, and possess something of life and instinct.

I happened to touch one of these, called sensitive plant, the last time I was in the house, and the branches near my hand withdrew from it, and the leaves curled as if they were afraid of me ; but as soon as I went to a distance they recovered, and looked the same as

After repeating the experiment, I called my gardener, to come and see what appeared so wonderful ; but he only smiled at my ignorance, and told me there were other plants possessed more extraordinary powers, and immediately showed me one, called Venus's fly-trap, that catches the flies that attempt to rob it of honey, as if aware of the injury it would receive from them.

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CHAPTER VIII.

DIVINE AGENCY.

1. **HAPPY** the man who sees a God emplo
In all the good and ill that chequer life !
Resolving all events, with their effects
And manifold results, into the will
And arbitration wise of the Supreme.
Did not his eye rule all things, and intend
The least of our concerns (since from the least
The greatest oft originate ;) could chance
Find place in his dominion, or dispose
One lawless particle to thwart his plan ;
Then God might be surpris'd, and unforeseen
Contingence might alarm him, and disturb
The smooth and equal course of his affairs.

2. This truth philosophy, though eagle-ey'd
In nature's tendencies, oft overlooks ;
And, having found his instrument, forgets,
Or disregards, or, more presumptuous still,
Denies the pow'r that wields it. God proclaim
His hot displeasure against foolish men,
That live an-atheist life : involves the heav'n
In tempest ; quits his grasp upon the winds,
And gives them all their fury ; bids a plague
Kindle a fiery boil upon the skin,
And putrify the breath of blooming health.

3. He calls for famine, and the meagre fiend
Blows mildew from between his shrivel'd lips,
And taints the golden ear. He spring his mine
And desolates a nation at a blast.

Forth steps the spruce philosopher, and tells
Of homogeneous and discordant springs
And principles ; of causes, how they work
By necessary laws their sure effects ;
Of action and re-action. He has found
The source of the disease that nature feels,
And bids the world take heart and banish fear.

4. Thou fool ! Will thy discovery of the cau
Suspend th' effect, or heal it ? Has not God

is difficult to ascertain where the animal kingdom ends, and the vegetable begins.

42. One order of being is united with other, by links that partake of the qualities both. Vegetables and animals are connected together by the leaf insect, the polypus, the a-nettle, and the tape-worm ; which are of the lowest order of living creatures, and so early resembling vegetables, that most species of the latter, if divided, will become as many whole individuals as there are parts.

43. The bat, the flying squirrel, and the trich, whose wings only assist it in running, unite beasts with birds. In like manner, fishes and birds are linked by flying fish, and water-wal : fishes and beasts, by seals and water-rats.

Lucy—44. Are not vegetables the lowest order of beings ?

Mrs. Dimsdale—45. The rank of being is estimated by the degree of intellect, sensibility, and animation. According to this rule, animals are superior to vegetables ; and vegetables to minerals, which appear wholly void of that principle we call life, unless it be admitted that they grow, a point not fully determined by the learned.

46. Our conversation this afternoon has taken a wide range, from man, the most perfect of animals, to the lifeless clod, without form or parts. The harmony and order of the whole, deserves our most attentive observation, and leads us to contemplate and adore that Wisdom by which it was at first regulated, and continues to be preserved.

— WAKEFIELD.

Faculties.....Caterpillar.....Allays....Weigh....Oyster....Fertility....
Intameable.....Sociable.....Sensitive.....Pea....Hair....Rough....Espe-
cially.....Ascertain.....Agility ? Quadruped ? Corporeal ? Evade ?
Impenetrable ? Maternal ? Exude ?

3. Thus mingled still with wealth and state,
 Cræsus himself can never know :
 His true dimensions and his weight
 Are far inferior to their show.
 Were I so tall to reach the pole,
 Or grasp the ocean with my span,
 I must be measur'd by my soul ;
 The mind's the standard of the man.

WAT

CHAPTER X.

FREEDOM.

1. TEMPT me no more. My soul can ne'er co
 With the gay slaveries of a court :

I've an aversion to those charms,
 And hug dear liberty in both mine arms.

Go, vassal-souls ; go, cringe and wait,
 And dance attendance at Honorio's gate,
 Then run in troops before him to compose his state
 Move as he moves : and when he loiters, stand
 You're but the shadows of a man.

2. Bend when he speaks ; and kiss the ground
 Go, catch th' impertinence of sound ;

Adore the follies of the great ;
 Wait till he smiles : but lo, the idol frown'd,
 And drove them to their fate.

Thus base-born minds : but as for me,
 I can and will be free :
 Like a strong mountain, or some stately tree,
 My soul grows firm upright,
 And as I stand, and as I go,

It keeps my body so ;
 No, I can never part with my creation-right.

3. Let slaves and asses stoop and bow,
 I cannot make this iron knee
 Bend to a meaner pow'r than that which form'd
 Thus my bold harp profusely play'd
 Pindarical ; then on a branchy shade
 I hung my harp aloft, myself beneath it laid.

ill wrought by means since first he made the world ?
 and did he not of old employ his means
 to drown it ? What is his creation less
 than a capacious reservoir of means
 arm'd for his use, and ready at his will ?
 O, dress thine eye with eye-salve ; ask of him,
 O ask of whomsoever he has taught ;
 and learn, though late, the genuine cause of all.

COWPER.

Chequer.....Wield.....Putrify.....Broad.....Wears.....Groan.....Fancies
 Weight.....Descend.....Theme.....Impertinence.....Homogenial ?
reservoir ? Capacious ?

CHAPTER IX.

FALSE GREATNESS.

1. MYLO, forbear to call him blest,
 that only boasts a large estate :
 would all the treasures of the West
 meet and conspire to make him great.
 I know thy better thoughts, I know
 why reason can't descend so low.
 At a broad stream with golden sands
 Thro' all his meadows roll,
 He's but a wretch, with all his lands,
 That wears a narrow soul.
2. He swells amidst his wealthy store,
 and proudly poizing what he weighs,
 In his own scale he fondly lays
 Huge heaps of shining ore.
 He spreads the balance wide to hold
 His manors and his farms,
 and cheats the beam with loads of gold.
 He hugs between his arms.
 O might the plough-boy climb a tree,
 When Cræsus mounts his throne,
 and both stand up, and smile to see
 How long their shadow's grown.
 Alas ! how vain their fancies be
 To think that shape their own !

While their fair partners, first in triumph led,
 Held the rich cup, or grac'd the brutal bed:
 Oft had surrounding realms his aid requir'd,
 Ere Zimri's hand Ai's hapless turrets fir'd ;
 But still their prayers, and still their gifts were vain
 Till Joshua's glory rous'd his fierce disdain.
 Else had no proffer mov'd his haughty mind,
 That deem'd himself the champion of mankind,
 When the joint wishes of the various band
 To nobler Jabin gave the first command.

3. But Joshua's triumphs fill'd his anguish'd ear
 Fir'd at the sound, he snatch'd the deathful spear,
 Resolv'd at once to prove the hero's might,
 And claim, alone, the wreaths of single fight.
 'Twas he, when Irad rais'd his dreadful voice,
 And inmost Hazor trembled at the noise,
 When prudent Jabin urg'd a nightly storm,
 Ere the youth's voice the slumbering camp should start
 Bade his vast squadrons in the wood delay,
 Nor lift a spear, till morn should lead the day.
 Shall this brave host th' unmanly path pursue,
 Fight ambush'd foes, and basely creep from view ?
 Shall Jobab, like the thief, to conquest steal,
 And bravely call, what coward minds can feel ?

4. And now, from Jabin the proud chief demand
 To lead, as first in place, the central bands.
 He, coolly wise, resigns the shadowy name,
 And, pleas'd with substance, boasts a nobler fame.
 Forth from the host, in steely pomp, he strode,
 And 'twixt th' embattled lines sublimely stood.
 His towering stride, vast height, and awful arms
 Chill'd all his foes, and scatter'd wide alarms :
 When thus the chief : Ye sons of Israel know
 The dauntless challenge of no common foe.
 If in your host three heroes can be found,
 (Be Joshua one) to tempt this dangerous ground,
 Here shall they learn what strength informs the brave
 And find no God can shield them from the grave.

5. Stung with the insult cast upon his God,
 To the great leader Irad nimbly strode,
 And thus : Shall yonder heathen's haughty cry
 Dare Israel's host, and Israel's God defy ?

Let me this boaster whelm in instant shame,
 Avenge my nation's cause, my Maker's name.
 Exalted youth ! the smiling chief replied,
 This elder arm shall crop his towering pride.
 Scarce in thy breast has manhood fix'd her seat :
 Blot not thy bloom, nor urge untimely fate.
 Brave as thou art, his strength must win the fight,
 And Israel's glory sink in endless night.

4. Think not, he cried, of Irad's tender age,
 Nor heed the mockery of yon heathen's rage.
 This hand, tho' young, shall boast a conquering day ;
 Blind is wild rage, and pride an easy prey.
 Here too shall Joshua's potent prayers be given,
 And the bless'd aid, that virtue hopes from Heaven.
 Should Irad perish, none the wound shall know ;
 Should Joshua fall, our race is whelm'd in wo :
 Heaven gave his chosen to thy guardian care,
 To rule in peace, to save in dangerous war ;
 On thee alone our fates suspended lie,
 With thee we flourish, and with thee we die.

5. Oh best of youths ! provoke not hasty doom,
 Nor rush impetuous to an early tomb.
 I lov'd thy sire, the good, the just, the brave—
 And shall this voice consign thee to the grave ?
 Swift thy name ripens into matchless praise ;
 My son, my chosen, still prolong thy days.
 In future fields thy arm shall brighter shine ;
 Thine be the glory, but the danger mine.
 Ah grant my wish ! th' impatient youth replies,
 While two full tears stand glistening in his eyes—
 This arm, unhurt, shall bid the monster bleed ;
 Angels will guard my course, and Heaven succeed.
 My spear, when night her latest darkness spread,
 Had sunk him breathless in the field of dead ;
 But some kind spirit sav'd his life, till morn
 Should grace the fight, and Irad's name adorn.
 Aid me, Oh aid me, Hezron's every friend !
 Your voice, your wishes, must the leader bend.

6. Won by his earnest cries, the generous chief
 Forc'd his consent ; but could not hide his grief,
 A sigh steals silent from his bleeding breast,
 As his *slow tongue* permits the sad request.

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Held the rich cup, or grac'd the brutal bed.
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6. Won by his earnest cries, the generous chief
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 As his slow tongue permits the sad request.

Wrapp'd in bright arms, while smiles his joy reveal'd,
 The youth stalk'd fearless o'er the horrid field ;
 The host, with rapture, view'd his lofty stride ;
 The leap alert, the port of conscious pride ;
 But each grave chief, by long experience wise,
 With faltering accent, to his comrade cries :
 I fear, I fear, lest, on the bloody sand,
 The bold youth perish, by yon monster's hand.
 What bravery can, fair Irad will perform,
 But can the opening floweret meet the storm ?
 Ah, that such sweetness, such ethereal fire
 Should fall, the victim of a heathen's ire !
 Thy votary's course, all-gracious Heaven, survey !
 Let some kind angel hover round his way !

7. Now near the scene bold Irad urg'd his course,
 Where Jobab triumph'd in resistless force ;
 When the huge warrior, swell'd with angry pride,
 With bended brow, and voice contemptuous, cried :
 Art thou the champion of thy vaunting race ?
 Shall this poor victory Jobab's falchion grace ?
 Go, call great Joshua, long to war innur'd,
 Whose arm hath toils, whose skill hath hosts endur'd,
 With him, ten chiefs ; this hand shall crush them all ;
 Shame stains the steel, that bids a stripling fall ;
 Retire, ere vengeance on thy helmet light ;
 Fly to yon troop, and save thy life by flight.

8. His haughty foe the youth undaunted heard ;
 Vain, empty threats his bosom never fear'd ;
 O'er the vast form he turn'd his smiling eyes,
 And saw unmov'd the livid vengeance rise.
 Then, with a rosy blush of conscious worth,
 Calm from his tongue his manly voice broke forth :
 Do threats like these become a hero's voice ?
 Can courage find a vent in empty noise ?
 To every brave man give the well-earn'd praise,
 Nor think on scoffs a bright renown to raise ;
 True bravery claims a noble generous fame ;
 But the base wretch from vaunts expects his name.
 Let shame, let truth, those coward words recal ;
 Thou seek'st my life ; I glory in thy fall.
 To me thy pride, to me thy threats are vain ;
 Heaven sees alone whose arm the prize shall gain.

And know, where'er may light his angry rod,
I fear no boaster that defies my God.

9. Now shield to shield, and lance to lance, they
stand ;

With taunts imperious shout the heathen band :
While hopeless Israel Heaven with prayer assails,
And grateful incense fills the rising gales.
Stung by the just reproof, with whizzing sound
The giant plung'd his javelin in the ground :
For passion, ever blind, impell'd his arm,
Steer'd a wild course, and sav'd the youth from harm ;
He, calm and fearless, with a pleas'd surprise,
Survey'd its curious form and mighty size ;
Then 'gainst his foe, with sure, unerring eye
Drove the swift lance, and lodg'd it in his thigh.

10. Enrag'd, the warrior saw his bubbling gore,
Writh'd with keen anguish, and the javelin tore.
The flesh pursu'd ; a copious, sable stream
Pour'd from the wound, and stain'd the steely gleam ;
Then high in air he shook his sunlike shield,
And wav'd his falchion o'er th' astonish'd field.
With matchless force the vengeful weapon fell ;
The wary hero nimbly shunn'd the steel ;
And while his foe with foaming fury cried,
Oft pierc'd his arm, and wounded oft his side.

11. Wild, and more wild, the giant's strokes resound,
Glance from the shield, and plough the cleaving
ground ;

Till, gathering all his strength for one vast blow,
Dark as a storm, he rushes on his foe ;
Lightly the hero springs ; the monster falls,
Like sudden ruins of a turret's walls ;
Full on his neck descends the gladsome blade,
And from the trunk disparts the grisly head.
Loud shouts of joy, from Israel's thousands driven,
Burst o'er the plain, and shook the walls of heaven :
Amaz'd the heathens saw their champion lost,
And a wide, sullen groan was heard from all the host.

12. Alert, bold Irad seiz'd the giant's shield,
His sword, his spear, and bore them through the field ;
At Joshua's feet, with self-approving smiles,
He cast the grandeur of the glittering spoils ;

The hoary warriors gather'd round his way,
 And gaz'd and wonder'd at the curious prey ;
 Then bless'd the chief, with transport in their eyes,
 And own'd th' assistance of auspicious skies ;
 While youths unhappy rais'd less ardent prayers,
 And wish'd the deed, and wish'd the glory, theirs.

DWIGHT.

Fierce.....Embattled.....Height.....Challenge.....Shield.....Faltering
Warrior.....Falcon.....Incense.....Javelin.....Livid? Imperious?
 Alert? Dauntless?

CHAPTER XII.

THE NECESSITY AND MEANS OF KNOWING OUR NATURAL TEMPER.

1. A VERY important branch of self-knowledge is, the knowledge of those governing passions or dispositions of the mind, which generally form what we call a man's natural temper. The difference of natural tempers seems to be chiefly owing to the different degrees of influence the several passions have upon the mind. *e.g.* If the passions are eager and soon raised we say the man is of a *warm* temper ; if more sluggish and slowly raised, he is of a *cool* temper ; according as anger, malice, or ambition prevail, he is of a *fierce*, *churlish*, or *haughty* temper ; the influence of the softer passions of love, pity, and benevolence, forms a *sweet*, *sympathizing*, and *courteous* temper ; and when all the passions are duly poized, and the milder and pleasing ones prevail, they make what is commonly called, a quite *good natured* man.

2. So that it is the prevalence or predominance of any particular passion which gives the

Turn or tincture of a man's temper, by which he is distinguished, and for which he is loved or esteemed, or shunned and despised by others. Now what this is, those we converse with are soon sensible of. They presently see the faults of our temper, and order their behavior accordingly. If they are wise and well mannered, they will avoid striking the string which they know will jar and raise a discomfiture within us. If they are our enemies, they will do it on purpose to set us on tormenting ourselves. And our friends we must suffer sometimes with a gentle hand to touch it, either by way of pleasant railery or faithful advice.

3. But a man must be greatly unacquainted with himself, if he is ignorant of his predominant passion, or distinguishing temper, when every one else observes it. And yet how common is this piece of self ignorance? The two apostles, James and John, discovered it in that very action wherein they meant to express nothing but a hearty zeal for their Master's honor : which made him tell them, *that they knew not what manner of spirit they were of.* Luke ix. 55. *i. e.* that instead of a principle of love and genuine zeal, for him, they were at that time governed by a spirit of pride, revenge, and cruelty ; and yet knew it not. And that the apostle John should be liable to this censure, whose temper seemed to be all love and sweetness, is a memorable instance how difficult a thing it is for a man at all times to know his own spirit : and that *that* passion, which seems to have the least power over his mind, may on some occasions insensibly gain a criminal ascendancy there.

and romance do most entertain it, the soul hath then a trifling turn ; if the pleasures of science or intellectual improvements are those it is most fond of, it has then a noble and refined taste ; but if its chief satisfactions derive from religion and divine contemplation, it has then its true and proper taste ; its temper is as it should be, pure, divine, and heavenly ; provided these satisfactions spring from a truly religious principle, free from that superstition, bigotry, and enthusiasm, under which it is often disguised.

10. And thus, by carefully observing what it is that gives the mind the greatest pain and torment, or the greatest pleasure and entertainment, we come at the knowledge of its reigning passions, and prevailing temper and disposition. " Include thyself, then, O my soul, within the compass of thine own heart ; if it be not large, it is deep, and thou wilt there find exercise enough. Thou wilt never be able to sound it ; it cannot be known, but by him, who tries the thoughts and reins. But dive into this subject as deep as thou canst. Examine thyself ; and this knowledge of that which passes within thee, will be of more use to thee, than the knowledge of all that passes in the world.

11. Concern not thyself with the wars and quarrels of public or private persons. Take cognizance of those contests which are between thy flesh and thy spirit ; betwixt the law of thy members, and that of thy understanding. Appease those differences. Teach thy flesh to be in subjection. Replace reason on its throne ; and give it piety for its counsellor. Tame thy passions, and bring them under bondage. Put

little state in good order. Govern wisely
 holily those numerous people which are
 itained in so little a kingdom ; that is to say,
 t multitude of affections, thoughts, opinions,
 l passions which are in thine heart.”

MASON.

hurlish.....Ascendant.....Sense.....Cheerful.....Predominance.....
 ling....Counsellor....Intellectual? Nature? Courteous? e.g.? i.e.?

CHAPTER XIII.

GOD'S ADDRESS TO JOB.

1. THE Lord answered Job out of the
 irlwind, and said, Who is this that darken-
 counsel by words without knowledge? Gird
 now thy loins like a man ; for I will demand
 thee, and answer thou me. Where wast
 u when I laid the foundations of the earth?
 clare, if thou hast understanding. Who hath
 l the measures thereof, if thou knowest? or
 o hath stretched the line upon it? Where-
 on are the foundations thereof fastened? or
 o laid the corner-stone thereof; when the
 rning stars sang together, and all the sons of
 d shouted for joy? or who shut up the sea
 h doors, when it brake forth, as if it had is-
 d out of the womb? When I made the cloud
 garment thereof, and thick darkness a swad-
 ing band for it, and brake up for it my de-
 ed place, and set bars and doors, and said,
 therto shalt thou come, but no further: and
 e shall thy proud waves be stayed?

2. Hast thou commanded the morning since
 / days; and caused the day-spring to know
 place; that it might take hold of the ends of

the earth, that the wicked might be shamed of it? It is turned as clay to the seal; it stand as a garment. And from the wicked light is withholden, and the high arm broken. Hast thou entered into the sea? or hast thou walked in the depth? Have the gates of death been opened unto thee? or hast thou seen the door of shadow of death? Hast thou perceived the breadth of the earth? Declare if thou knowest it all. Where is the way where light dwelleth, and as for darkness, where is the place that thou shouldest take it to the bottom of, and that thou shouldest know the house thereof? Knowest thou it, because thou wast then born? or because the number of thy days is great?

3. Hast thou entered into the treasures of the snow? or hast thou seen the treasures of the hail, which I have reserved against the day of trouble, against the day of battle and adversity? By what way is the light parted, which divideth the east wind upon the earth? Who divided a water-course for the overflowing waters, or a way for the lightning of thunder to cause it to rain on the earth where it is; on the wilderness, wherein there is no man, to satisfy the desolate and waste ground, to cause the bud of the tender herb to grow forth? Hath the rain a father? or who hath gotten the drops of the dew?

4. Canst thou bind the sweet influence of the Pleiades, or loose the bands of Orion? Canst thou bring forth Mazzaroth in his season? or canst thou guide Arcturus in his way?

s ? Knowest thou the ordinances of heaven ?
st thou set the dominion thereof in the
th ? Canst thou lift up thy voice to the
ads, that abundance of waters may cover
e ? Canst thou send lightnings that they
y go, and say unto thee, Here we are ?

i. Who hath put wisdom in the inward
ts ? or who hath given understanding to the
rt ? Who can number the clouds in wis-
n ? or who can stay the bottles of heaven,
en the dust groweth into hardness, and the
ds cleave fast together ? Wilt thou hunt the
y for the lion ? or fill the appetite of the
ing lions, when they couch in their dens,
l abide in the covert to lie in wait ? Whopro-
eth for the raven his food ? when his young
s cry unto God, they wander for lack of
at.

3. Doth the hawk fly by thy wisdom, and
etch her wings toward the south ? Doth the
gle mount up at thy command, and make her
it on high ? She dwelleth and abideth on the
k, upon the crag of the rock, and the strong
ce. From thence she seeketh the prey, and
: eyes behold afar off. Her young ones al-
suck up blood : and where the slain are, there
she. Moreover, the Lord answered Job, and
d, Shall he that contendeth with the Almighty
instruct him ? He that reproveth God, let
n answer it. Then Job answered the Lord,
I said, Behold, I am vile ; what shall I an-
er thee ? I will lay my hand upon my mouth.
nce have I spoken ; but I will not answer :
a, twice ; but I will proceed no further.

CHAPTER XIV.

A DIALOGUE, EXHIBITING SOME OF THE PRINCIPLES AND PRACTICAL CONSEQUENCES OF MODERN INFIDELITY.

CHARACTERS.

| | |
|--------------|--------------|
| CHRISTIANUS, | ABSALOM, |
| PHILEMON, | SERVANT, |
| THEORET, | OFFICER, &c. |
| TOPERUS. | |

Scene opens—Christianus and Philemon enter.
- Christianus. Alas, Philemon! what shall we do? Theoret my nephew, whom you know with a father's care, and a father's love, I have educated, is undone. Absalom my son, my only son, is also by his example and influence destroyed. I have but one daughter, and even for her my soul is in constant alarm. Can aught be done to reclaim these dear children and to bind up the wounds of my bleeding heart?

Philemon. O, Christianus, it is not for thy daughter only that thou hast cause of alarm; nor is it the fate of these thy children that will alone agonize thy heart; the mischief is of wider extent. The youth of the whole village are in danger. Theoret, subtle and insinuating, has read largely the productions of modern infidels—imbibed their spirit, adopted their high-sounding epithets, and armed himself with their poisoned arrows of ridicule. Thus equipped, his grand object is conquest—he goeth about seeking whom he may devour. To facilitate his object he conceals from public view the hideous features of his philosophy—avoids discussion with those who might with-

—but youth, innocent and unsuspecting, acks, confounds, poisons and destroys.

r. This is more than I knew. My fears deed awake, and my heart wrung with sh for the children of others, as well as y own. But, Philemon, thiş is not the for weeping, but for action. Something be done—this wide-wasting pestilence be stayed, or every youth in the village fall before it. What methods can be i ?

il. We cannot hesitate. He profits by ncealment ; he shoots his poisoned shafts behind the covert : he talks of philosophy, y, nature—of priest-craft, fanaticism, sution, and with such swelling words of r dazzles, confounds and destroys the igit. His mask must be torn off—his place treat laid open—his horrid purposes disl in true colors ; and when the monster s confessed, the danger is over. He will espised and shunned by those whom he reguiles.

r. The advice is good, but how shall it duced to practice ? Who shall strip off sguise and expose him ?

il. That shall be my employment. In isguise of a youth, seeking instruction, I sk counsel at his lips. Animated by the ect of a proselyte, he will gi e it—will som himself : will bring out his treasures mination.

r. Thou shalt do it ; and may thy suc-e equal to thy wisdom, and thy zeal.

[*Exeunt Christianus and Philemon.*

Scene second—Enter Theoret.

Theo. Rejoice, rejoice, O earth, time of thy emancipation is at hand ! Time of six thousand years, has ended ! Rejoice, mounted her throne !—The march of freedom has begun ! Intellect hath pronounced the sentence, Philosophy hath lifted up her torch, the clouds of ignorance are flying away, the chains—the galling chains, the clanking of superstition, are now burst asunder, the mischiefs, the miseries, the tyranny, the falsehood, the powerful, shameful, bloody tyrannies, the priest-craft is ended. Bigotry and superstition stand aghast ! Science hath broken the bars and bolts of her dungeon ; the temples of idolatry are falling, and the temples of wisdom are rising on their ruins. Priests and tyrants may rave, but our victory is complete—nature will be free !!! Behold, O earth, philosophy, nature, your votary. I defy the Bible—I declare war against priests and bigots.—My life, my fortune, my labor, my influence are yours !!!

Enter Philemon in disguise.

Phil. Pardon this intrusion sir, my name is Jonathan—I have come to inquire for Theoret.

[*Toperus, partly intoxicated, is not attended to by Theoret and Philemon.*]

Top. Well, that's he—that's master Theoret.

Theo. My name is Theoret ; and I do not think for one's self, to rise above prejudices, to cast off the trammels of tradition, to detect error and extract the quiver.

of truth—if *this* be great, then I am indeed the great Theorêt.

Top. So you be master, so you be. [*Patting him, goes to the bottle and drinks.*]

Phil. I rejoice, sir, to meet you ; from this time I am to devote myself to study. I am young and inexperienced ; I need counsel and am *determined* to be a scholar ; I *wish* to be a gentleman, and could I *hope* the attainment, a philosopher.

Theo. Most readily will I assist you ; and if by a few bold efforts you can throw off the prejudice of domestic education, will insure you success.

Top. That he will Jon ; made me a philosopher and gentleman, in less than three days.

Phil. I wait impatient to receive your counsels. Pray begin.

Theo. To begin then, you must know that by science and philosophy, we do not mean the same things once intended by those terms—by science we mean a knowledge of those ever memorable discoveries, which modern sages have pushed into the very bowels of superstition ; and by philosophy we mean enmity to *briest-craft, bigotry, fanaticism.*

Top. So we do master, don't we ?

Phil. Whatever philosophy may mean, whatever study it may require, I am determined to be a philosopher.

Theo. Talk not, my friend, of hard study ; that would lead to superstition. Profound knowledge and accurate science is not to be your object. Great men are not made by turning over musty *folios*, but by studying nature.

There is an energy in intellect untrammelled by superstition, by which it can mount up, and seize at one comprehensive grasp the whole system of truth.

Phil. O, sir, that I could thus mount up.

Theo. You can; you shall thus mount up. I perceive in your soul the energies of nature—the embryo of future greatness.

Top. Don't you see in my soul too—energies of nature?

Phil. But sir, may I dispense with all study?

Theo. Not entirely. You must be able to read, or your mind could never be illuminated by the immortal works, of the immortal philosophers.

Top. Yes, so you must, Jon, for I've heard about Tom Paine and Mr. Godwin, and all them.

Phil. And will this suffice? I can read already.

Theo. You must possess some knowledge of geography, and natural history, or how could you decipher from stratas of lava, and beds of oyster-shells the era of creation, to prove that Moses was a liar. You must know also that some men are black, and some white, or how would you ridicule the scriptures for pretending that all men descended from one pair. And if you know nothing of the Andes, and their height, how could you prove that the Almighty could not get water enough to cover them, at the time of the flood? History also, you must read, or converse with those that have read it; for it is here that you behold the hor-

rid wars, plots, conspiracies, and massacres which the christian religion hath commanded, and which Christians have executed. And you must know something of oratory—something, did I say? You must *be* an orator, or how could you bring out these stores of your knowledge? Your soul must be on fire—your eye must lighten; your voice thunder. Torrents of eloquence must pour forth to the astonishment of the vulgar, and the confusion of priests.

Top. Confusion of priests—that's the best word in the whole on't.

Phil. Pray, sir, why may I not, when my mind mounteth up, *pounce all at once* upon this knowledge like an eagle on his prey? This I understood you to say, was the best method of becoming learned and great.

Top. So you may, Jon; 'twas the way I got all my knowledge. [*Returns to the bottle and drinks*]

Theo. Perhaps I did say so, but before we proceed any further, I must tell you never to compare what a philosopher has said, with what he now says. We say too much, and our march of mind is too rapid to render it practicable to explain all we have left behind. Our hearers must march with us, and must live every day upon the balmy truth, which distils from our lips.

Top. Little rum with it, master Theoret.

[*Steals up and drinks.*]

Phil. All this, sir, relates to *philosophy*.—The character of a *gentleman* is what I greatly desire to possess.

Theo. To this many things are requisite ; and first of all you must put off that sheepish look, and mincing walk, and look big and walk important. You must manifest contempt for your former companions, who work at their trades, or follow the plough—*poor clumsy fellows.*

Top. Poor—clumsy—fellows.

Phil. All this I can do already ; for there is not one in ten of them that ever saw the inside of an academy, as I do.

Theo. Old men, you must consider as ignorant old fellows ; especially your *father*, whom you should sometimes astonish with your learning.

Phil. Thank heaven, I've got none of that to learn ; I understood it at all long ago.

Theo. Priests, above all men, you must despise and ridicule in all companies. The words knave, fool, priest-craft, superstition must be at your tongue's end, and season and embellish all that you say. There is something *amazingly witty* in the very *essence* of these words, so that you may safely use them, and *often*, whether you understand them or not.

Top. So you may, Mr. Jonathan.

Phil. This is all easy, I can soon learn it—but will this make me a gentleman ?

Theo. To become a gentleman, a scholar, and a philosopher at once, you must lay aside the prejudices of education, respecting religion. You must believe, and if you do not you must profess to believe, that the Bible is all a pack of nonsense—a cunningly devised fable, the work of fools and knaves.

Top. Fools and knaves—Mr. Jonathan
 and that out long ago—go—did—

Phil. Why this, it appears, to me, is the
 most difficult rule you have given. I would
 not hesitate to declare my belief that the Bible
 is a pack of nonsense, but how I could add that
 it was cunningly devised, I do not see. I
 could call the writers knaves, but how I could
 turn about and call them fools, I don't perceive.

Theo. This is all extremely easy. Before
 the vulgar you must hide the contradiction, by
 the fire and smoke of your eloquence; and
 before the learned, you must call them knaves
 at one time, and fools at another—they will
 ever remember.

Top. That's right, master Theoret; I
 should have told him just so.

Phil. Why that I can do, but I never
 should have thought of it. How wise philoso-
 phy makes men!! But is this all? I am greatly
 encouraged—It is not half so difficult as I
 expected.

Theo. It is difficult to none who will see
 and think for themselves; but the climax of
 excellence is still to be sought and obtained,
 from the doctrines of the immortal Godwin.
 It is these which have broken the chains of
 superstition; the bands of prejudice—which
 have opened the eyes of men, and poured upon
 their souls the effulgent beams of truth. Study
 these, practise these, and you are perfect!

Top. [*Staggering along*] Made me perfect
 long ago—go—did—

Phil. Let me know, sir, in what these
 doctrines consist.

Theo. Why, sir, this illustrious philosopher, this friend of the whole world, has discovered that all civil government, all laws, all penal all restraints, are only engines of tyranny—means of making men ignorant and wick the clogs and cramps of genius. That whole business of separate families, and relations of husband and wife, parent and child brother and sister, and all the particular duties and affections growing out of these, are relics of that abominable superstition—['Bominable superstition]—which has so tormented the earth ; and that, like so n tigers, they should be hunted from society.

Top. Did you ever hear the like, Jonathan ?

Phil. Sir, these are great discoveries.

Theo. Yes, but they are not all. He discovered that mankind are by nature as and as virtuous as the wild beasts of the wilderness ; and that if it were not for religion, human laws, they would like the beasts promiscuous, and feast joyfully upon bounties of nature.

Top. O nature—don't you think nature part rum, Mr. Theoret ? [*goes to the back*]

Phil. Then, sir, I think there could be no priest-craft ; no superstition ; no fanaticism ; all men would be free.

Top. All men would be free—free—
[*noddin*]

Theo. This is precisely the opinion of man. Therefore, to cultivate filial affection, chastity, gratitude, family government and government, is only to perpetuate the thral

man, put off to a distant day the blissful period when every man, woman and child, shall be just as they please.

Top. Devil take priest-craft, superstition, and all that—do as I please now.

Phil. O, sir, I must stop here. If all this be necessary to become a philosopher, I can never become one. My attachments are too strong. My father—I cannot but love him. My mother—my sisters—how could I live without such friendships?

Theo. These, my friend, are the struggles, not of nature, but of superstition. O superstition, how hateful is thy form! how deadly is thy influence!

Top. I say just so, master.

Theo. But thy power is broken—thy end draweth nigh. O nature, how potent is thy energy! Kings and priests, thrones and altars, tremble and fall down before thee!

Top. So they do, master.

Theo. This same energy shall help thee, friend Jonathan, eradicate thy prejudices, open thy blind eyes, and pour upon thy soul floods of light.

Phil. But pray, sir, whom *must* I love?

Theo. Nobody in particular, but the world, the whole world; yea, the whole universe in general. Note my words, you ought never to think of loving less than a world full at a time.

Top. “World full at a time,” that’s it, Mr. Jonathan.

Theo. O, benevolence, how sweet thy sensation! how delightful on thy wing to rove among the spheres—to waft from Mercury

Venus, from Venus to Earth, from Earth to Mars, from Mars to Jupiter, and from Jupiter to stretch through the boundless expanse—to visit and rejoice with myriads of happy worlds scattered through the wide domain of nature.

Top. Master, master, don—'t go—you never'll get back again.

Phil. Sir, there are two difficulties which strike my mind forcibly—first, I don't see how it is possible to love a world full of people, and yet not love one of the individuals that make up this world full; and in the next place, I do not see how it is possible to promote the happiness of a world full, let us wish them ever so well, without attending to the minute necessities of individuals. I cannot, for my life, see a way to make a world full happy at a dash. But, sir, what in this great experiment could I do with my conscience?

Theo. Your conscience?—Let it alone!

Top. Easiest thing in the world.

Phil. But what if that will not let *me* alone!

Theo. Why still, I say, you must let it alone. Conscience was made by habit, and habitual resistance will unmake it. This I know by actual experience.

Top. So do I, master.

Phil. I am still embarrassed with difficulties. Pray how is morality to be preserved on the plan of your philosophy. You would advocate morality, I conclude?

Theo. Morality? Indeed I would; when we have pulled down and removed civil and religious institutions, dispelled the clouds of error, and let in upon the mind the light of

we shall have laid a proper foundation for
y.

For my life I cannot perceive how.

Can't see how? Master Theoret can

1.

Why you must know, that men are
ly good, very good indeed; they are
vicked only by constraint, by the rod of
and priests; and when they are driven
he right way, they long to come back

So they do.

2. All the whips and scorpions, the
nd tortures, and chains, and bolts, and
superstition and priest-craft are neces-
keep them back, and make them wicked.
nd ecclesiastical laws are a part of this
us system. Now sweep these away and
ghing captive will spring with joy, and
ck to virtue.

[*Staggering*] Know that by experi-
Mr. Jonathan.

3. This, I must confess, is new; I never
t of it before.

2. It is new, but it is a most glorious
ery; for in this case we not only render
ble for men to be moral but we render it
ble for them to be otherwise. Immoral-

breach of law, human or divine; but
these laws and men cannot break them.

4. Sir, I believe I understand your senti-
and I cannot express to you how much
r them. They appear to me none other
e doctrine of devils. They would ban-
m society every vestige of enjoyment,

and spread over the whole earth the n hell. Yes, Theoret, when you and y succeed, farewell happy fields, when virtue reign—hail horrors, hail infern With hasty step I came to seek wis your lips, but with equal haste I fly : Your breath is the pestilence, the pois is under your tongue.

Theo. Deceiver ! I perceive wha A fanatic—a bigot. Yes, spite of you I behold Philemon, the friend of Cl

Phil. Theoret, I am justified in cealment of my character. Your s like the Bohon Upas, were pois atmosphere and scattering death. wise, who could detect their fallacy, cealed them ; but, like the lion for you lay in wait to deceive and de guarded youth—but you are detecte ster, your mask is off. My end is ac ed—I have you. [*Exit P*

[*Theoret solus*] Where now is —he was this moment to meet me. is no longer shaded by ignorance, no by scruples ; the friend of reason, p and man, he is prepared for daring e

Enter Absalom.

Theo. Absalom, what course sha to replenish our purse ? Can you ge from the old bigot, your father ?

Abs. No more—he says he has our last farthing.

Theo. Can we borrow of any frie ly, and never pay him ?

s. Our credit is as low as our purse, we
 & borrow.

eo. Shall we then give up our pleasures,
 side our philosophy, and tamely creep
 gh life with vulgar minds ?

s. No, I'll die first.

eo. Shall we rise up then, assert the dig-
 of our nature, and by some bold stroke
 nish our exhausted treasury ?

s. Point out the means ; you know my

eo. Then hear me—does not our philos-
 teach that all property, more than what
 dividual needs, is an unjust monopoly;
 ay of right be taken from him, by any one
 needs it more ?

s. It does.

eo. Can you then hesitate ; are not our
 ways full of these monopolizers, whose
 ts also are full of money ?

s. They are.

eo. Would it be amiss to ask some one
 ide his treasure with us ?

s. Perhaps he will refuse.

eo. Be careful to ask him in a convenient
 and then, if he refuses, apply such forc-
 igments as he shall not be able to resist.

s. I understand you—but will you not
 npany me ?

eo. At present I have upon my hand an
 ture. The next sally shall be mine.

[Exit Abs.]

eo. Where now can be that blockhead
 rus ? Drunk, I dare say ; but I must find
 -even philosophy cannot work without

[*Enter Toperus, staggering*] Rejoice, joyce, [*falls ; then partly rises*] O, good days these be ! Much rum as a bod drink—no work—no hell ; capital fellow, ter Theoret, yes—just so as he told me. son got on her throne, yes—superstition, pcraft broke the chain—chain—chain—think of the rest. [*Lies down and goes to*

Scene third—[Enter Philemon—perceives Toperus]

Phil. What *beast* is this ?—O, it's *T*rus ; a practical philosopher, the discip Theoret. Reason it seems has tumbled her throne ! If I thought he had slept o fumes of his philosophy, I would awake Hallo ! friend, has the sun of reason set ?

[*Toperus wakes, rubbing his eyes*] man ? No, it's just rising. If you'll just me up a little, I'll tell you all about it.

[*Philemon gives him his hand and he* : You must know then, Mr. Wat's-your r I'm a philosopher !

Phil. So it seems.

Top. An enemy to priest-craft, superst and all that.

Phil. I should think so ; pray how since you got your eyes open ?

Top. Ever since, I can't tell when you must know from a child I was no con genius. I could beat my mother long a I can remember, and she always said I sh make a great man.

Phil. Well, did you answer her exp tions ?

Top. That I did. When I wan't more an twelve or fourteen and so, I could drink, and swear, and bawl through the streets, and creep into windows, and turn over carts, and horse-blocks, and harrows, and small houses, and all them things. There wan't nobody like me—I wan't afraid of nobody, 'thout 'twas the evil and some sich. Well, I can't tell half—it you must know I got me a wife; and now, says I to myself, says I, I must be more steady; for I lov'd Susan, as my life. So I reform'd, and we liv'd very well. We work'd hard, had children fast, but laid up a little still, against a wet day; and when a friend come to see me, I ways had a bit to give. We were very clever—read our Bible, and went to meeting, and all that; and I don't know but should have kept that foolish way yet, if it hadn't been for neighbor Joe.

Phil. What did neighbor Joe do?

Top. Why he persuaded me to go to the tavern, and when I went once he was amind I should go again; and so I went till I begun to go of my own accord. But I lov'd Susan and my children, and I tho't 'twas wicked to get drunk, and that there was a day of judgment, and a devil, and a hell, and all that—so I didn't care to go much—but neighbor Joe told me as how John told him—that Peter told him—that somebody told Tom Paine, that there wasn't no hell and devil and sich, and you can't think how it help'd me. But I scorn'd to pin my faith upon any body's sleeve, and so I sot to work, and it look'd so unreasonable that God should punish us poor creatures, for

just playing a little, that I most b'liev'd he wouldn't. But I was always afraid to go in the dark alone, till, I see Mr. Theoret; but he told me, you can't think how plain, all about it—as how it was all priest-craft and as how Mr. Godwin had prov'd we ought not to love our wives, and children, and all that. So I thought I would do as near right as I could, and so I tho't if Susan belong'd to every body, as Mr. Godwin said she did, then every body might help to take care on her; and so I should have more money to buy rum—and so now I've got clear of all shackles—I don't b'lieve nothing—I an't afraid of nothing. Mr. Theoret finds me rum, and I help him, and so we go.

Phil. Well, Toperus, I have but little to say to you, and there is little reason to expect that what I shall say will do you any good. The man who has abandoned the blessings of domestic life for the pleasures of the cup, is past feeling. His god is his belly—his end is destruction. Farewell; I shall not probably see you again till I behold you on the day of judgment trembling at the left hand of your judge.

[*Exit Philemon.*]

Top. Confound it all! how that he says makes me feel. I wish master Theoret was here. [*Enter Theoret*] Glad—glad to see you master; can't think how I feel all over.

Theo. What's the matter?

Top. Why Mr. Jonathan said such words to me, and look't so at me, that I trembled all over like a leaf, and felt weak as water, and tho't as how I wanted to ask you, again, if you knew certain there wasn't any devil and all that

Theo. Know ? to be sure I do ; why how can you be such a fool—I thought you had become a man of courage ?

Top. So I have master, but I had just been asleep, and hadn't drunk'd a drop since I wak'd up, and a man can't have courage without rum, you know.

Theo. Well, Toperus, I have got a piece of work for you. Will you engage ?

Top. Let me hear—I'll try.

Theo. Well, you know that the old codger of an uncle who bro't me up, has got a daughter ?

Top. Yes.

Theo. Well, you know with what superstitious notions he has fill'd her head ?

Top. Yes.

Theo. Well, you know she is beautiful as an angel to look upon ?—

Top. That I do, if there be any angels—but if there be handsome ones, I'm plaguy 'fraid there are homely ones too—the devil, and his angels, and all them.

Theo. Pshaw—adone with your nonsense.—Now you know when one cannot persuade, one loves to have it in his power to argue a little more forcibly. Your business therefore is to be with my carriage in the road near the grove, where she takes her evening walk, precisely at 8 o'clock. Will you be punctual ?

Top. Never fear that—[*going out, stops and looks back*] but do you know certain there an't no devil ?

Theo. Yes, go along. [*Exit Toperus*]
Now Christianus, talk of duty, conscience,

gratitude—too long have I been degraded
such notions, and I'll prove to thee that
soul now mounts above them. Thou hast
one daughter—Yes, and that daughter shall
mine. [*Exit—the scene closes.*]

Scene fourth—Christianus and Philemon.

Chr. O, my God ! did I not trust in th
how would these waves of sorrow overwh
my soul.

Phil. My dear Christianus, what m
this grief ?

Chr. Philemon, my sorrows are unutt
ble—my son, my dear and only son, has for
ed his life. He has robbed on the highway,
it is supposed has committed murder. H
arrested in his flight, and ere this is plun
into the dreary dungeon. On this day,
my cup were not full, has my daughter,
only daughter, been torn from my bosom.
is hurried I know not where ; no pursuit
overtaken her—no search discovered the
of her concealment. Even now, perh
struggling with her destroyer, she calls u
her father—she faints. O, my daughter, I
distracted !

Phil. Tell me Christianus, who has
petrated this horrid deed ?

Chr. Ah ! thou hast racked my soul
new torture. If an enemy had done it, I c
have borne it, but it is Theoret, my nephew
dear image of my brother, now no more.
last words to me when dying, were, Chri
nus, remember my son. He was then an
fant—his mother just gave him an existen

eld him, and expired. I took him to my
 om. O, Theoret, what did I embrace !
 it didst thou rob me of thyself ; and while
 heart was still bleeding for thee, again didst
 a cause it to bleed for my son. Yes,
 eoret, thou hast destroyed my son ; and
 I should survive the stroke, my daughter,
 last consolation hast thou torn from me—
 now my God I come to thee. Life hath
 charms—heaven alone can end my sorrows.
 ure, my friend, is exhausted ; my days are
 inct, the graves are ready for me. [*Over-*
e with grief, he sits down. Absalom from
ind the scene coming in speaks] Wretch, that
 a ! where is my father ? where is my father ?
 nters. - *Christianus, rising, falls upon his*
t and exclaims—] O Absalom, my son, my
 , would to God I might die for thee. O,
 salom, my son, my son !

abs. [*After a short pause*] Father, I have
 ed against Heaven and in thy sight, and am
 more worthy to be called thy son. I have
 eited my life. I fled from the hand of
 ice—I might have escaped, but all at once
 thousand terrors burst in upon my guilty
 l. I stood aghast—the scales fell from my
 s. In hideous forms my sins beset me—in
 idful thunders the law of God denounced
 doom, and I expected instant death. In
 awful moment it pleased the God of all
 cies to reveal to my astonished soul the
 ies of his Son !

Chr. My Savior, it is enough—my prayers
 answered, my tears are dried up—praise the
 d, O my soul, and all that is within me,

gratitude—too long have I been degraded by such notions, and I'll prove to thee that my soul now mounts above them. Thou hast but one daughter—Yes, and that daughter shall be mine. [*Exit—the scene closes.*]

Scene fourth—Christianus and Philemon.

Chr. O, my God ! did I not trust in thee, how would these waves of sorrow overwhelm my soul.

Phil. My dear Christianus, what means this grief ?

Chr. Philemon, my sorrows are unutterable—my son, my dear and only son, has forfeited his life. He has robbed on the highway, and it is supposed has committed murder. He is arrested in his flight, and ere this is plunged into the dreary dungeon. On this day, as if my cup were not full, has my daughter, my only daughter, been torn from my bosom. She is hurried I know not where ; no pursuit has overtaken her—no search discovered the place of her concealment. Even now, perhaps, struggling with her destroyer, she calls upon her father—she faints. O, my daughter, I am distracted !

Phil. Tell me Christianus, who has perpetrated this horrid deed ?

Chr. Ah ! thou hast racked my soul with new torture. If an enemy had done it, I could have borne it, but it is Theoret, my nephew, the dear image of my brother, now no more. His last words to me when dying, were, Christianus, remember my son. He was then an infant—his mother just gave him an existence ;

beheld him, and expired. I took him to my bosom. O, Theoret, what did I embrace ! First didst thou rob me of thyself ; and while my heart was still bleeding for thee, again didst thou cause it to bleed for my son. Yes, Theoret, thou hast destroyed my son ; and lest I should survive the stroke, my daughter, my last consolation hast thou torn from me—and now my God I come to thee. Life hath no charms—heaven alone can end my sorrows. Nature, my friend, is exhausted ; my days are extinct, the graves are ready for me. [*Overcome with grief, he sits down. Absalom from behind the scene coming in speaks*] Wretch, that I am ! where is my father ? where is my father ? [*Enters. Christianus, rising, falls upon his neck and exclaims—*] O Absalom, my son, my son, would to God I might die for thee. O, Absalom, my son, my son !

Abs. [*After a short pause*] Father, I have sinned against Heaven and in thy sight, and am no more worthy to be called thy son. I have forfeited my life. I fled from the hand of justice—I might have escaped, but all at once ten thousand terrors burst in upon my guilty soul. I stood aghast—the scales fell from my eyes. In hideous forms my sins beset me—in dreadful thunders the law of God denounced my doom, and I expected instant death. In this awful moment it pleased the God of all mercies to reveal to my astonished soul the glories of his Son !

Chr. My Savior, it is enough—my prayers are answered, my tears are dried up—praise the Lord, O my soul, and all that is within me,

praise his holy name ! Now my son, I can give thee up—I have no more to ask, let the will of God be done.

Enter Servant.

Serv. Sir, Lucinda is rescued—she waits to embrace you.

Abs. My sister, how ! what ! who !

Chr. The wicked Theoret, my son.

Abs. Horrid !

Serv. Yes, sir, horrid—but he has paid for it. He is dead.

Chr. Dead ! didst thou say ?

Serv. Yes, sir, dead.—We overtook him in his flight—he fought desperately, but the prey was rescued, himself was wounded. We sprang upon him—in a moment we secured him. But it was too late ; he had plunged the fatal dagger into his own bosom.

Chr. Did he die instantly—did he say nothing ?

Serv. Sir, his language was awfully profane.—Torrents of curses poured from his lips—a half uttered oath died on his murmuring tongue.

[Exit Servant.]

Chr. Dear deluded youth ! thy *life* hath tortured my soul, but thy *death* hath filled it with double agony. Still did I hope—still did I plead for thee at the throne of God. But thou art dead—the scene is closed—I follow thee no further.

Enter Toherus.

Top. O, sir, Mr. Theoret is dead ! Mr. Theoret is dead ! I see him die. O dreadful ! dreadful ! how it made me feel. O, I'm a *wicked man*—a wicked man.—There is a hell

—I know there is ; and Mr. Theoret has gone there—I'm 'fraid he has, and I'm a-going there too. O, sir, I'm very wicked. I left my wife—I left my children. O, sir, there is no mercy for me.

Chr. Say not so—your sins are indeed great, but Christ is a great Savior. Behold his power ! This is Absalom, my lost and ruined son. Christ has had mercy upon him, and whosoever confesseth and forsaketh his sins, shall find mercy.

Top. O, sir, I do confess. I will—I will forsake.

Chr. My friends, we have passed through interesting scenes of joy and wo—full of wonder, and full of instruction. We behold, in living colors, the destructive influence of modern infidelity ; and how much good one sinner, inspired with such principles, may destroy. Look at my family—all is order, peace and love. Look at it again—all is confusion and distress. My son in a dungeon, my daughter torn from my embrace, my nephew dead, my son about to die. Whence this sad reverse ?—Why, Theoret, my nephew, became acquainted with infidel companions. They gave him infidel books—he read—he was poisoned. The poison spreads, my son is infected ; my prayers are unavailing, my counsels are despised, my heart is wrung with anguish, and my gray hairs brought with sorrow to the verge of the grave. Look at the family of that poor man—he loves his wife, loves his children, is sober, industrious and happy. Return and behold the change ! The husband and the father has become a sot,

A genius which no chain controls
 Roves with delight, or deep, or high :
 Swift I survey the globe around,
 Dive to the centre, through the solid ground,
 Or travel o'er the sky. WA1

Tyranness.....School.....Soul.....Controls.....Solid.

CHAPTER XVI.

VIRTUE MAN'S HIGHEST HONOR, RICHES HAPPINESS.

1. A CELEBRATED wretch when I behold
 When I behold a genius bright, and base,
 Of towering talents, and terrestrial aims ;
 Methinks I see, as thrown from her high sphere,
 The glorious fragments of a soul immortal,
 With rubbish mix'd, and glittering in the dust.
 Struck at the splendid, melancholy sight !
 At once compassion soft, and envy, rise—
 But wherefore envy ? Talents, angel-bright,
 If wanting worth, are shining instruments
 In false ambition's hand, to finish faults
 Illustrious, and give infamy renown.

2. Great ill is an achievement of great power
 Plain sense but rarely leads us far astray.
 Reason the means, affections choose our end ;
 Means have no merit, if our end amiss.
 If wrong our hearts, our heads are right in vain
 What is a Pelham's head, to Pelham's heart ?
 Hearts are proprietors of all applause.
 Right ends and means, make wisdom : wordly-
 Is but half-witted, at its highest praise.
 Let genius then despair to make thee great ;
 Nor flatter station : what is station high ?
 'Tis a proud mendicant ; it boasts, and begs ;
 It begs an alms of homage from the throng,
 And oft the throng denies its charity.

3. Monarchs, and ministers, are awful names
 Whoever wear them, challenge our devoir.

gion, public order, both exact
 rnal homage, and a supple knee,
 eings pompously set up, to serve
 meanest slave ; all more is merit's due,
 sacred and inviolable right ;
 ever paid the monarch, but the man.
 hearts ne'er bow but to superior worth ;
 ever fail of their allegiance there.
 s, indeed, drop the man in their account,
 vote the mantle into majesty.
 the small savage boast his silver fur ;
 royal robe unborrow'd, and unbought,
 own, descending fairly from his sires.
 ll man be proud to wear his livery,
 l souls in ermine scorn a soul without ;
 place or lessen us, or aggrandize ?
 mies are pigmies still, though perch'd on Alps ;
 l pyramids are pyramids in vales.
 h man makes his own stature, builds himself :
 tue alone out-builds the pyramids ;
 monuments shall last, when Egypt's fall.
 . Of these sure truths dost thou demand the cause ?
 : cause is lodg'd in immortality.
 ur, and assent. Thy bosom burns for power ;
 at station charms thee ? I'll instal thee there ;
 : thine. And art thou greater than before ?
 en thou before wast something less than man.
 : thy new post betray'd thee into pride ?
 at treacherous pride betrays thy dignity ;
 at pride defames humanity, and calls
 : being mean, which staves or strings can raise.
 at pride, like hooded hawks, in darkness soars,
 m blindness bold, and towering to the skies,
 : born of ignorance, which knows not man :
 angel's second ; nor his second, long.
 ero quitting his imperial throne,
 l courting glory from the tinkling string,
 faintly shadows an immortal soul,
 th empire's self, to pride, or rapture, fir'd.
 obler motives minister no cure,
 n vanity forbids thee to be vain.
 : High worth is elevated place : 'tis more ;

It makes the post stand candidate for thee ;
 Makes more than monarchs, makes an honest man ;
 Though no exchequer it commands, 'tis wealth ;
 And though it wears no ribband, 'tis renown ;
 Renown that would not quit thee, though disgrac'd,
 Nor leave thee pendent on a master's smile.
 Other ambition nature interdicts ;
 Nature proclaims it most absurd in man,
 By pointing at his origin, and end ;
 Milk and a swathe, at first, his whole demand ;
 His whole domain, at last, a turf or stone ;
 To whom, between, a world may seem too small.

6. Souls truly great, dart forward on the wing
 Of just ambition, to the grand result,
 The curtain's fall ; there, see the buskin'd chief
 Unshod behind this momentary scene,
 Reduc'd to his own stature, low or high,
 As vice or virtue, sinks him, or sublimes ;
 And laugh at this fantastic mummery,
 This antic prelude of grotesque events,
 Where dwarfs are often stilted, and betray
 A littleness of soul by words o'er-run,
 And nations laid in blood. Dread sacrifice
 To Christian pride ! Which had with horror shock'd
 The darkest Pagans, offer'd to their gods.

7. O thou most Christian enemy to peace !
 Again in arms ? Again provoking fate ?
 That prince, and that alone, is truly great,
 Who draws the sword reluctant, gladly sheathes ;
 On empire builds what empire far outweighs,
 And makes his throne a scaffold to the skies.
 Why this so rare ? Because forget of all
 The day of death ; that venerable day,
 Which sits as judge ; that day, which shall pronounce
 On all our days, absolve them, or condemn.
 Lorenzo, never shut thy thought against it ;
 Be levees ne'er so full, afford it room,
 And give it audience in the cabinet.
 That friend consulted, (flatteries apart)
 Will tell thee fair, if thou art great or mean.

8. To doat on aught may leave us, or be left,
 Is that ambition ? Then let flames descend,

Point to the centre their inverted spires,
 And learn humiliation from a soul,
 Which boasts her lineage from celestial fire.
 At these are they, the world pronounces wise ;
 The world, which cancels nature's right and wrong,
 And casts new wisdom : ev'n the grave man lends
 His solemn face to countenance the coin.
 Wisdom for parts is madness for the whole.
 His stamps the paradox, and gives us leave
 To call the wisest weak, the richest poor,
 The most ambitious, unambitious, mean ;
 A triumph, mean ; and abject, on a throne.
 Nothing can make it less than mad in man,
 To put forth all his ardor, all his art,
 And give his soul her full unbounded flight,
 Not reaching him, who gave her wings to fly.
 When blind ambition quite mistakes her road,
 And downward pores, for that which shines above,
 Substantial happiness, and true renown ;
 Then, like an idiot gazing on the brook,
 We leap at stars, and fasten in the mud ;
 At glory grasp, and sink in infamy.

9. Dost court abundance for the sake of peace ?
 Learn, and lament thy self-defeated scheme :
 Riches enable to be richer still ;
 And, richer still, what mortal can resist ?
 Thus wealth (a cruel task-master ;) enjoins
 Few toils, succeeding toils, an endless train !
 And murders peace, which taught it first to shine.
 The poor are half as wretched, as the rich ;
 Whose proud and painful privilege it is,
 At once to bear a double load of woe ;
 To feel the stings of envy, and of want,
 Outrageous want ! both Indies cannot cure.

10. A competence is vital to content.
 Much wealth is corpulence, if not disease ;
 Sick, or incumber'd, is our happiness.
 A competence is all we can enjoy.
 Be content, where Heaven can give no more !
 More, like a flash of water from a lock,
 Quickens our spirit's movement for an hour ;
 But soon its force is spent, nor rise our joys

Above our native temper's common stream.
Hence disappointment lurks in ev'ry prize,
As bees in flowers ; and stings us with success.
The rich man, who denies it, proudly feigns ;
Nor knows the wise are privy to the lie.

11. Much learning shews how little mortals know ;
Much wealth, how little worldlings can enjoy :
At best, it babies us with endless toys,
And keeps us children till we drop to dust.
As monkeys at a mirror stand amaz'd,
And fail to find, what they so plainly see ;
Thus men, in shining riches, see the face
Of happiness, nor know it is a shade ;
But gaze, and touch, and peep, and peep again,
And wish, and wonder it is absent still. YOUNG.

Wretch... Ribband... Competence... Cancels... Savage... Quittin'
... Treacherous ? Reluctant ? Aggrandize ? Grotesque ? Paradox

CHAPTER XVII.

EVE'S DREAM.

1. O SOLE in whom my thoughts find all repos
My glory, my perfection, glad I see
Thy face, and morn return'd ; for I this night
(Such night till this I never pass'd) have dream'd,
If dream'd, not as I oft am wont, of thee,
Works of day pass'd, or morrow's next design,
But of offense and trouble, which my mind
Knew never till this irksome night !

2. Methought close at mine ear one call'd me for
To walk with gentle voice, I thought it thine ; it sai
Why sleep'st thou Eve ? Now is the pleasant time,
The cool, the silent, save where silence yields
To the night-warbling bird, that now awake
Tunes sweetest his love-labor'd song ; now reigns
Full orb'd the moon, and with more pleasing light
Shadowy sets off the face of things, in vain,
It none regard ; Heav'n wakes with all his eyes,

Whom to behold but thee, nature's desire ?

Whose sight all things joy, with ravishment
Attracted by thy beauty still to gaze.

3. I rose as at thy call, but found thee not ;
To find thee I directed then my walk ;
And on, methought, alone I pass'd through ways
That brought me on a sudden to the tree
Of interdicted knowledge : fair it seem'd,
Much fairer to my fancy than by day :
And as I wondering look'd, beside it stood
One shap'd and wing'd like one of those from heav'n
Whom I oft seen ; his dewy locks distill'd
Ambrosia ; on that tree he also gaz'd ;
And O fair plant, said he, with fruit surcharg'd,
Shows none to ease thy load and taste thy sweet,
For God, nor man ? Is knowledge so despis'd ?
No envy, or what reserve forbids to taste ?
Forbidden who will, none shall from me withhold
Nought thy offer'd good, why else set here ?

4. This said, he paus'd not, but with vent'rous arm
He pluck'd, he tasted ; me damp horror chill'd
By such bold words vouch'd with a deed so bold :
That he thus overjoy'd, O fruit divine,
Pleased of thyself, but much more sweet thus cropt,
Forbidden here, it seems, as only fit
For gods, yet able to make gods of men :
And why not gods of men, since good, the more
Communicated more abundant grows,
The Author not impair'd, but honor'd more ?
O Ere, happy creature, fair angelic Eve,
Partake thou also ; happy though thou art,
Happier thou may'st be, worthier canst not be :
Taste this, and be henceforth among the gods
Thyself a goddess, not to earth confin'd,
But sometimes in the air, as we, sometimes
Ascend to heav'n, by merit thine, and see
What life the gods live there, and such live thou.

5. So saying, he drew nigh, and to me held,
He'n to my mouth of that same fruit held part
Which he had pluck'd ; the pleasant savory smell
Quick'n'd appetite, that I, methought,
Should not but taste. Forthwith up to the clouds

With him I flew, and underneath beheld
 The earth outstretch'd immense, a prospect wide
 And various : wond'ring at my flight and change
 To this high exaltation ; suddenly
 My guide was gone, and I, methought, sunk down
 And fell asleep ; but O how glad I wak'd
 To find this but a dream !

6. Thus Eve her night -
 Related, and thus Adam answer'd sad.
 Best image of myself and dearer half,
 The trouble of thy thoughts this night in sleep
 Affects me equally ; nor can I like
 This uncouth dream, of evil sprung I fear ;
 Yet evil whence ? In thee can harbor none,
 Created pure. But know that in the soul
 Are many lesser faculties, that serve
 Reason as chief ; among these fancy next
 Her office holds ; of all external things,
 Which the five watchful senses represent,
 She forms imaginations, airy shapes,
 Which reason joining or disjoining, frames
 All what we affirm or what deny, and call
 Our knowledge or opinion ; then retires
 Into her private cell when nature rests.

7. Oft in her absence mimic fancy wakes
 To imitate her ; but misjoining shapes,
 Wild works produces oft, and most in dreams,
 Ill matching words and deeds long past or late.
 Some such resemblances methinks I find
 Of our last evening's talk, in this thy dream,
 But with addition strange ; yet be not sad.
 Evil into the mind of God or man
 May come and go, so unapprov'd, and leave
 No spot or blame behind : which gives me hope
 That what in sleep thou didst abhor to dream,
 Waking thou never wilt consent to do.

8. Be not dishearten'd then, nor cloud those lips
 That wont to be more cheerful and serene,
 Than when fair morning first smiles on the world
 And let us to our fresh employments rise
 Among the groves, the fountains, and the flowers

hom to behold but thee, nature's desire ?
 whose sight all things joy, with ravishment
 racted by thy beauty still to gaze.
 I rose as at thy call, but found thee not ;
 find thee I directed then my walk ;
 I on, methought, alone I pass'd through ways
 it brought me on a sudden to the tree
 interdicted knowledge : fair it seem'd,
 ch fairer to my fancy than by day :
 I as I wondering look'd, beside it stood
 : shap'd and wing'd like one of those from heav'n
 us oft seen ; his dewy locks distill'd
 brosia ; on that tree he also gaz'd ;
 I O fair plant, said he, with fruit surcharg'd,
 gns none to ease thy load and taste thy sweet,
 God, nor man ? Is knowledge so despis'd ?
 envy, or what reserve forbids to taste ?
 bid who will, none shall from me withhold
 ger thy offer'd good, why else set here ?
 This said, he paus'd not, but with vent'rous arm
 pluck'd, he tasted ; me damp horror chill'd
 such bold words vouch'd with a deed so bold :
 he thus overjoy'd, O fruit divine,
 set of thyself, but much more sweet thus cropt,
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 I why not gods of men, since good, the more
 nmunicated more abundant grows,
 : Author not impair'd, but honor'd more ?
 e, happy creature, fair angelic Eve,
 take thou also ; happy though thou art,
 pier thou may'st be, worthier canst not be :
 te this, and be henceforth among the gods
 'self a goddess, not to earth confin'd,
 sometimes in the air, as we, sometimes
 end to heav'n, by merit thine, and see
 at life the gods live there, and such live thou.
 So saying, he drew nigh, and to me held,
 to my mouth of that same fruit held part
 ich he had pluck'd ; the pleasant savory smell
 quicken'd appetite, that I, methought,
 ld not but taste. Forthwith up to the clouds

With him I flew, and underneath beheld
 The earth outstretch'd immense, a prospect wide
 And various : wond'ring at my flight and change
 To this high exaltation ; suddenly
 My guide was gone, and I, methought, sunk down
 And fell asleep ; but O how glad I wak'd
 To find this but a dream !

6. Thus Eve her night
 Related, and thus Adam answer'd sad.
 Best image of myself and dearer half,
 The trouble of thy thoughts this night in sleep
 Affects me equally ; nor can I like
 This uncouth dream, of evil sprung I fear ;
 Yet evil whence ? In thee can harbor none,
 Created pure. But know that in the soul
 Are many lesser faculties, that serve
 Reason as chief ; among these fancy next
 Her office holds ; of all external things,
 Which the five watchful senses represent,
 She forms imaginations, airy shapes,
 Which reason joining or disjoining, frames
 All what we affirm or what deny, and call
 Our knowledge or opinion ; then retires
 Into her private cell when nature rests.

7. Oft in her absence mimic fancy wakes
 To imitate her ; but misjoining shapes,
 Wild works produces oft, and most in dreams,
 Ill matching words and deeds long past or late.
 Some such resemblances methinks I find
 Of our last evening's talk, in this thy dream,
 But with addition strange ; yet be not sad.
 Evil into the mind of God or man
 May come and go, so unapprov'd, and leave
 No spot or blame behind : which gives me hope
 That what in sleep thou didst abhor to dream,
 Waking thou never wilt consent to do.

8. Be not dishearten'd then, nor cloud those loo
 That wont to be more cheerful and serene,
 Than when fair morning first smiles on the world
 And let us to our fresh employments rise
 Among the groves, the fountains, and the flowers

That open now their choicest bosom'd smells,
Reserv'd from night, and kept for thee in store.

MILTON.

Dewy.....Deigns.....Worthier.....Earth.....Mimic.....Barely.....Lin-
eage.....*Interdict ? Mendicant ? Terrestrial ? Aggrandize ?*

CHAPTER XVIII.

ON BAD BOOKS.

1. WORDS, (says Mr. Addison) are the transcript of those ideas which are in the mind of man : writing and printing are the transcript of words. As the Supreme Being has expressed, and, as it were, printed his ideas in the creation, men express their ideas in books ; which, by this great invention of latter ages, may last as long as the sun and moon, and perish only in the general wreck of nature. Books are the legacies which a great genius leaves to mankind, and which are delivered down from generation to generation, as presents to the posterity of those who are yet unborn.

2. Now, if writings are thus durable, (continues he) and may pass from age to age, throughout the whole course of time, how careful should an author be of committing any thing to print, that may corrupt posterity, and poison the minds of men with vice and error ! Writers of great talents, who employ their parts in propagating immorality, and seasoning vicious sentiments with wit and humor, are to be looked upon as the pests of society, and the enemies of mankind. They leave books behind them (as it is said, of those who die in distempers which breed

ill effects from it: in short, that he might be satisfied, his performance could do no mischief after his death, than it had whilst he was living.

8. To which he added, for his satisfaction, that he did not believe any, of the author's particular friends and acquaintances had ever been at the pains of reading it; any body, after his death, would ever after it." The atheistical writer Lucian reported, by two ancient authors, to have been mad, and to have killed himself.

9. What a blessing to mankind, in his writings, was the ingenuous and humble, and pious Mr. Boyle! What a monster to society was the fallacious, and impious Hobbs! Accordingly the former bad adieu to this world with most serenity, honor, and hope: while the latter went out of it in the dark, with an execration on his name, as well as with terrible apprehensions of an unknown future.

10. He had been an instrument of the prince of darkness, in poisoning many gentlemen and others with his wicked principles, as the late earl of Rochester (here mentioned) confessed with extreme grief and hours of affliction. It is remarked by one who critically observed the author of *Leviathan*, "that though, in a humor of melancholy, he would speak very strange and unbecoming things of God, yet in his study, in the company, and in his retired thoughts, he trembled at the name of him."

11. What could make this strange

ake in such terror and amazement, if his candle happened to go out in the night, but that he was unable to bear the dismal reflections of his dissolute and gloomy mind, and because he neither knew how quite to extinguish, nor yet how to bear the light of conscience, that "candle of the Lord," within him? Many, alas! appear like Atheists in their birth, in wine and company, who are quite of other sentiments in their sickness, and the gloom of solitude.

12. How remarkably careful the ancients were of what books they let their children read, may be seen in that amiable writer Rollin. Valerius Maximus, in particular, informs us, that the Lacedemonians commanded the books of the poet Archilochus to be removed from their city, as judging the reading of them highly improper for their youth, and subversive of decency and good manners. Thus that wise nation, held in little esteem the elegance and merit of his writings; which, however they might refine the imagination, were but too likely to pervert the mind, and contaminate the principles of their children.

13. On his death-bed the penitent earl of Rochester was (as we have just observed) touched with very strong compunction for the various indecencies he had diffused from his pen; accordingly, we have seen how extremely solicitous he was, if it were possible, to suppress and stifle them, as suited only to serve the cause of vice and profaneness.

14. He ingenuously declared, "that that absurd and foolish philosophy which the world

had so much admired, as propagated by the late Mr. Hobbs and others, had undone him, and many more of the best talents in the nation:" while his sense of the past, and his hearty concern for the pious education of his children, made him wish, "that his son might never be a wit; that is (as he himself explained it) one of those wretched creatures who pride themselves in abusing God and religion, and denying his being or his providence; but rather that he might become an honest and religious man, which alone could render him the support and blessing of his family."

15. Above all, he was remarkably hearty in his endeavors to be serviceable to those about him. On which head, we cannot pass by that most fervent and passionate exclamation of his to a gentleman of some character, who came to visit him in his last illness. "O remember, (said he) that you condemn God no more! He is an avenging God, and will visit you for your sins! will, in mercy, I hope, touch your conscience sooner or later, as he has done mine! You and I have been friends and sinners together a great while! therefore I am the more free with you. We have been all mistaken in our conceits and opinions: our persuasions have been false and groundless; therefore God grant you repentance!"

16. And, seeing, the same gentleman next day again, he said to him, "perhaps you were disobliged by my plainness to you yesterday: I spake the words of truth and soberness to you;" and (striking his hand upon his breast with great emotion) said, "I hope God will touch your heart."

7. There are, perhaps, few instances in all tory that can parallel these keen convictions in an awakened mind. Dr. Young, in the celebrated work above quoted, observes,

"A death-bed's a detector of the heart:
Truth is deposited with man's last hour,
An honest hour, and faithful to her trust:
Men may *live* fools, but fools they cannot *die*."

18. Louis XIV. of France, who was not fond of books, asked Montausier, his son's tutor, why he was always reading, and what good it did him? "Sir, (replied he) good books have the same effect upon my mind that the parades your majesty is so good as occasionally send me have upon my body; they support and nourish it."

BEAUTIES OF HISTORY.

Legacies.....Obnoxious.....Despair.....Serviceable.....Extreme
poisoning.....Ancient.....Agonies.....Contaminate?.....Atheist?.....
reluctant?.....

CHAPTER XIX.

THE MESSIAH.—A SACRED ECLOGUE.

YE nymphs of Solyma; begin the song:
Heav'nly themes sublimer strains belong.
The mossy fountains and the sylvan shades,
The dreams of Pindus and th' Aonian maids,
Light no more. O Thou, my voice inspire,
No touch'd Isaiah's hallow'd lips with fire!
But into future times, the bard begun:
A virgin shall conceive, a virgin bear a son!
From Jesse's root behold a branch arise,
Whose sacred flow'r with fragrance fills the skies:
Th' ethereal spirit o'er its leaves shall move,
And on its top descends the mystic dove.

2. Ye heav'ns ! from high the dewy nectar pour
 And in soft silence shed the kindly show'r !
 The sick and weak the healing plant shall aid,
 From storms a shelter, and from heat a shade.
 All crimes shall cease, and ancient fraud shall fail
 Returning Justice lift aloft her scale ;
 Peace o'er the world her olive wand extend,
 And white rob'd innocence from heav'n descend.
 Swift fly the years, and rise th' expected morn !
 Oh spring to light ! auspicious babe, be born !
 See nature hastes her earliest wreaths to bring,
 With all the incense of the breathing spring ;
 See lofty Lebanon his head advance,
 See nodding forests on the mountains dance,
 See spicy clouds from lowly Sharon rise,
 And Carmel's flow'ry top perfume the skies !

3. Hark ! a glad voice the lonely desert cheer
 Prepare the way ! a God, a God appears !
 A God, a God ! the vocal hills reply,
 The rocks proclaim th' approaching Deity.
 Lo, earth receives him from the bending skies !
 Sink down, ye mountains, and ye valleys, rise !
 With heads declin'd, ye cedars, homage pay ;
 Be smooth, ye rocks ; ye rapid floods, give way !
 The Savior comes ! by ancient bards foretold ;
 Hear him, ye deaf ! and, all ye blind, behold !
 He from thick films shall purge the visual ray,
 And on the sightless eye-ball pour the day :
 'Tis he th' obstructed paths of sound shall clear,
 And bid new music charm th' unfolding ear :
 The dumb shall sing, the lame his crutch forego,
 And leap exulting like the bounding roe.

4. No sigh, no murmur, the wide world shall
 From ev'ry face he wipes off ev'ry tear.
 In adamant chains shall death be bound,
 And hell's grim tyrant feel th' eternal wound.
 As the good shepherd tends his fleecy care,
 Seeks freshest pasture and the purest air,
 Explores the lost, the wand'ring sheep directs,
 By day o'ersees them, and by night protects ;
 The tender lambs he raises in his arms,
 Feeds from his hand, and in his bosom warms ;

us shall mankind his guardian care engage,
 he promis'd father of the future age.

5. No more shall nation against nation rise,
 or ardent warriors meet with hateful eyes,
 or fields with gleaming steel be cover'd o'er,
 the brazen trumpets kindle rage no more ;
 the useless lances into scythes shall bend,
 and the broad falchion in a ploughshare end.
 When palaces shall rise ; the joyful son
 shall finish what his short-liv'd sire begun ;
 their vines a shadow to their race shall yield,
 and the same hand that sow'd, shall reap the field.
 the swain in barren deserts with surprise
 sees, lilies spring, and sudden verdure rise ;
 and starts, amidst the thirsty wilds to hear
 new falls of water murm'ring in his ear.

6. On rifted rocks, the dragon's late abodes,
 the green reed trembles, and the bulrush nods ;
 the waste sandy valleys, once perplex'd with thorn,
 the spiry fir and shapely box adorn ;
 the leafless shrubs the flow'ring palms succeed,
 and od'rous myrtle to the noisome weed.
 the lambs with wolves shall graze the verdant mead,
 and boys in flow'ry bands the tiger lead ;
 the steer and lion at one crib shall meet,
 and harmless serpents lick the pilgrim's feet ;
 the smiling infant in his hand shall take
 the crested basilisk and speckled snake,
 the bas'd, the green lustre of the scales survey,
 and with their forked tongues shall innocently play.

7. Rise, crown'd with light, imperial Salem, rise !
 exalt thy tow'ry head ; and lift thy eyes !
 see, a long race thy spacious courts adorn ;
 see future sons, and daughters yet unborn,
 crowding ranks on ev'ry side arise,
 demanding life, impatient for the skies !
 see barb'rous nations at thy gates attend,
 walk in thy light, and in thy temple bend ;
 see thy bright altars throng'd with prostrate kings,
 and heap'd with products of Sabæan springs !
 or thee Idume's spicy forests blow,
 and seeds of gold in Ophir's mountains glow.

2. Ye heav'ns ! from high the dewy nectar pour,
 And in soft silence shed the kindly show'r !
 The sick and weak the healing plant shall aid,
 From storms a shelter, and from heat a shade.
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 Seeks freshest pasture and the purest air,
 Explores the lost, the wand'ring sheep directs,
 By day o'ersees them, and by night protects ;
 The tender lambs he raises in his arms,
 Feeds from his hand, and in his bosom warms ;

2. But though Greece and Rome knew nothing of *duelling*, it exists. It exists among us: and exists at once the most *rash*, the most *absurd* and *guilty* practice that ever disgraced a Christian nation. Guilty—because it is a violation of the law. What law? The law of God. *Thou shalt not kill*. This prohibition was delivered by God himself, at Sinai to the Jews. And, that it is of universal and perpetual obligation, is manifest from the nature of the crime prohibited not only, but also from the express declaration of the Christian Lawgiver, who hath recognized its justice and added to it the sanctions of his own authority.

3. “Thou shalt not kill.” Who? Thou creature. I the Creator, have given life, and thou shalt not take it away! When and under what circumstances may I not take away life? Never, and under no circumstances, without my permission. It is obvious that no discretion whatever is here given. The prohibition is addressed to every individual where the law of God is promulgated, and the terms made use of are express and unequivocal. So that life cannot be taken under any pretext, without incurring guilt, unless by a permission sanctioned by the same authority which sanctions the general law prohibiting it.

4. From this law it is granted there are exceptions. These exceptions, however, do not result from any sovereignty which one creature has over the existence of another; but from the positive appointment of that eternal Being whose “is the world and the fulness thereof.” In whose hand is the soul of every living creature.

ture, and the breath of all mankind." Even the authority which we claim over the lives of animals is not founded on a natural right, but on a positive grant made by the Deity himself to Noah and his sons. This grant contains our warrant for taking the lives of animals. But if we may not take the lives of animals without permission from God, much less may we take the life of man, made in his image.

5. In what cases then has the Sovereign of life given this permission? *In rightful war—by the civil magistrate, and in necessary self-defense.* Besides these, I do not hesitate to declare, that in the oracles of God there are no other. He therefore who takes life in any other case, under whatever pretext, takes it unwarrantably, is guilty of what the scriptures call murder, and exposes himself to the malediction of that God who is an avenger of blood, and who hath said, "At the hand of every man's brother will I require the life of man. Whoso sheddeth man's blood by man shall his blood be shed."

6. The duellist contravenes the law of God not only, but the law of man also. To the prohibition of the former have been added the sanctions of the latter. Life taken in a duel by the common law is murder. And where this is not the case, the giving and receiving of a challenge only, is by statute, considered a high misdemeanor, for which the principal and his second are declared infamous and disfranchised for twenty years. Under what accumulated circumstances of aggravation does the duellist jeopardise his own life or take the life of his antagonist.

2. But though Greece and Rome knew nothing of *duelling*, it exists. It exists among us : and exists at once the most *rash*, the most *absurd* and *guilty* practice that ever disgraced a Christian nation. Guilty—because it is a violation of the law. What law? The law of God. *Thou shalt not kill*. This prohibition was delivered by God himself, at Sinai to the Jews. And, that it is of universal and perpetual obligation, is manifest from the nature of the crime prohibited not only, but also from the express declaration of the Christian Law-giver, who hath recognized its justice and added to it the sanctions of his own authority.

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It snatches him from his friends and forts. Terminates his state of trial, precipitates him, uncalled for and perhaps, into the presence of his Judge will say the duellist feels no malice.

Malice, indeed, is murder in principle there may be murder in reason, and where there is no malice. Some unwearied passion or principle may lead to the taking of human life. The highway cuts the throat and rifles the pocket of the travelling traveller, feels no malice. And with equal ease and no greater danger, the highwayman, having secured his booty without trouble, he would have stayed his arm over the bosom of his victim and let the suppliant pass.

10. Would the imputation of malice have been inevitable to the duellist if a challenge had not been given or accepted? The imputation of want had been no less inevitable to the robber if the money of the passing traveller had not been secured. Would the duellist have been willing to have spared the life of his opponent if the point of honor could otherwise have been gained? So would the robber if the property could have been. What difference that the motives of the one are not as pure as the motives of the other, and the means by which both obtain the object of their wish are the same.

11. Thus, according to the dictates of reason, as well as the law of God, the highwayman and the duellist stand on ground *untenable*; and support their guilty

the human race by arguments equally fallacious. Is duelling guilty? So it is absurd. It is absurd as a punishment, for it admits of no proportion to crimes: and besides, virtue and vice, guilt and innocence are equally exposed by it, to death or suffering. As a reparation, it is still more absurd, for it makes the injured liable to a still greater injury. And as the vindication of personal character, it is absurd even beyond madness.

12. One man of honor by some inadvertence, or perhaps with design, injures the sensibility of another man of honor. In perfect character the injured gentleman resents it. He challenges the offender. The offender accepts the challenge. The time is fixed. The place is agreed upon. The circumstances, with an air of solemn mania are arranged; and the principals, with their seconds and surgeons, retire under the covert of some solitary hill, or upon the margin of some unfrequented beach, to settle this important question of honor by stabbing or shooting at each other.

13. One or the other or both the parties fall in this polite and gentlemanlike contest. And what does this prove? It proves that one or the other or both of them, as the case may be, are marksmen. But it affords no evidence that either of them possesses honor, probity or talents. It is true that he who falls in single combat, has the honor of being murdered: and he who takes his life, the honor of a murderer. Besides this, I know not of any glory which can redound to the infatuated combatants *except it be what results from having extended*

the circle of wretched widows, and added to the number of hapless orphans.

14. And yet, terminate as it will, this frantic meeting, by a kind of magic influence, entirely varnishes over a defective and smutty character. Transforms vice to virtue, cowardice to courage, makes falsehood truth, guilt innocence. In one word, it gives a new complexion to the whole state of things. The Ethiopian changes his skin, the leopard his spots, and the debauched and treacherous—having shot away the infamy of a sorry life, comes back from the field of *perfectability* quite regenerated and in the fullest sense an honorable man. He is now fit for the company of gentlemen. He is admitted to that company, and should he again by acts of vileness stain this purity of character so nobly acquired, and should any one have the effrontery to say that he has done so, again he stands ready to vindicate his honor, and by another act of homicide, to wipe away the stain which has been attached to it.

15. I might illustrate this article by example. I might produce instances of this mysterious transformation of character, in the sublime circles of moral refinement, furnished by the higher orders of the fashionable world, which the mere firing of pistols has produced. But the occasion is too awful for irony. Absurd as duelling is, were it absurd only, though we might smile at the weakness and pity the folly of its abettors, there would be no occasion for seriously attacking them. But to what has *been said*, I add, that duelling is rash and pre-

sumptuous. Life is the gift of God, and it was never bestowed to be sported with. To each the Sovereign of the universe has marked out a sphere to move in and assigned a part to act. This part respects ourselves not only but others also. Each lives for the benefit of all.

16. As in the system of nature the sun shines, not to display its own brightness and answer its own convenience, but to warm, enlighten and bless the world ; so in the system of animated beings, there is a dependence, a correspondence and a relation through an infinitely extended, dying and reviving universe—*In which no man liveth to himself and no man dieth to himself.* Friend is related to friend. The father to his family ; the individual to community. To every member of which, having fixed his station and assigned his duty, the God of nature says, “ Keep this trust—defend this post.” For whom ? For thy friends—thy family—thy country. And having received such a charge, and for such a purpose, to desert it is rashness and temerity.

17. Since the opinions of men are as they are, do you ask, how you shall avoid the imputation of cowardice, if you do not fight when you are injured ? Ask your family how you will avoid the imputation of cruelty—ask your conscience how you will avoid the imputation of guilt—ask God how you will avoid his malediction if you do ? These are previous questions. Let these first be answered, and it will be easy to reply to any which may follow them.

18. If you only accept a challenge when

you believe in your conscience that duelling is wrong, you act the coward. The dastardly fear of the world governs you. Awed by its menaces you conceal your sentiments, appear in disguise and act in guilty conformity to principles not your own, and that too in the most solemn moment and when engaged in an act which exposes you to death. But if it be rashness to accept, how passing rashness is it, in a sinner, to give a challenge? Does it become him, whose life is measured out by crimes, to be extreme to mark and punctilious to resent whatever is amiss in others?

19. Must the duellist, who now disdainingly to forgive, so imperiously demands satisfaction to the uttermost—must this man, himself trembling at the recollection of his offenses, presently appear a suppliant before the mercy seat of God? Imagine this, and the case is not imaginary, and you cannot conceive an instance of greater inconsistency or of more presumptuous arrogance. *Wherefore avenge not yourselves but rather give place unto wrath; for vengeance is mine, I will repay it, saith the Lord.* Do you ask then, how you shall conduct towards your enemy who hath lightly done you wrong? If he be hungry, feed him; if naked, clothe him; if thirsty, give him drink. Such, had you preferred your question to Jesus Christ is the answer he had given you. By observing which, you will usually subdue, and always act more honorably than your enemy.

20. I feel my brethren, as a minister of Jesus and a teacher of his gospel, a noble elevation on this article. Compare the conduct

of the christian, acting in conformity to the principles of religion, and of the duellist, acting in conformity to the principles of honor, and let reason say which bears the marks of the most exalted greatness. Compare them, and let reason say which enjoys the most calm serenity of mind in time, and which is likely to receive the plaudit of his Judge in immortality. God, from his throne, beholds not a nobler object on his footstool, than the man who loves his enemies, pities their errors, and forgives the injuries they do him. This is indeed the very spirit of the heavens. It is the image of *his* benignity whose glory fills them. NOTT.

Duelling.....Warrant.....Oracles.....Misdemeanor.....Surgeon.....
Wretched.....Abettors.....Punctilious.....Usually.....Wrong.....Unten-
able ? Combatant ? Infatuated ? Temerity ? Homicide ? Mal-
ice ? Arrogance ? Effrontery ?

CHAPTER XXI.

THE CRUCIFIXION.

1. OH! how shall rash and ignorant man presume
To judge for God, and on his narrow scale
Think to mete out, by limits and degrees,
Immeasurable mercy? Who can tell
How high the sorrows of man's suffering heart
Ascend tow'rds heaven, how swift contrition flies,
What words find passage to the throne of grace,
What in mid-way are lost, dispers'd in air,
And scatter'd to the winds?

2. Oh! that my harp
Could sound that happy note, which stirs the string
Responsive, that kind nature hath entwin'd
About the human heart, and by whose clue
Repentance, heavenly monitress, reclaims

The youthful wand'rer from his dang'rous maze
 To tread her peaceful paths, and seek his God:
 So could my fervent, my effectual verse
 Avail, posterity should then engrave
 That verse upon my tomb, to tell the world
 I did not live in vain.

3. But heedless man,
 Deaf to the music of the moral song,
 By mammon or by Belial led from sin
 To sin, runs onward in his mad career,
 Nor once takes warning of his better guide,
 Till, at the barrier of life's little span
 Arriv'd, he stops : Death opens to his view
 A hideous gulf ; in vain he looks around
 For the lost seraph, Hope ; beside him stands
 The tyrant fiend and urges to the brink ;
 Behind him black despair with threat'ning frown
 And gorgon shield, whose interposed orb
 Bars all retreat, and with its shade involves
 Life's brighter prospects in one hideous night.
 So Judas fell ; so like him every wretch,
 By the same filthy mammon lur'd, shall fall.

4. Meanwhile the vengeful demon unappeas'd,
 Pond'ring the warning of his Stygian lord
 Late driv'n from earth, and mindful that the charge
 And conduct of hell's host, on him devolv'd,
 Now claim'd his wariest thoughts, upon the wing
 Sets forth full sa'il to summon his compeers,
 As many as in that quarter might be found,
 And them apprise of their foul loss incurr'd
 By their great captain's fall, and what despatch
 Behoves them now put forth timely to 'scape
 Impending danger of their chief foreseen,
 If Christ's death hour should unawares surprise
 Them idly stationed, or with curious gaze
 Hovering about his cross.

5. So forth he goes :
 But first to spy the land he wheels his flight
 Athwart Mount Calvary, and there on guard
 A file of heavenly warriors he descries,
 Covering the sacred hill, and at their head
 Gabriel, in golden panoply array'd,

n'd at all points, commander of the band.
 e fate of Satan and the recent sight
 Chemos' ghastly wound, with guilty fears
 anting his coward fancy, warn'd him fly
 yond the range of that strong spear, from which
 rit more warlike than himself had fled.

CUMBERLAND.

CHAPTER XXII.

ODE TO THE BENEVOLENT HOWARD.

. FAV'RITE of Heaven, and friend of earth !
 lanthropy, benignant power !
 ose sons display no doubtful worth,
 e pageant of the passing hour !
 uch me to paint, in deathless song,
 ne darling from thy filial throng,
 ose deeds no party rage inspire,
 fill th' agreeing world with one desire,
 echo his renown, responsive to my lyre !
 . Ah ! whither lead'st thou ?—whence that sigh ?
 at sound of wo my bosom jars ?
 y pass, where misery's hollow eye
 res wildly through those gloomy bars ?
 irtue sunk in these abodes,
 ere keen remorse the heart corrodes :
 ere guilt's base blood with frenzy boils,
 l blasphemy the mournful scene embroils ?—
 m this infernal gloom my shudd'ring soul recoils.
 . But whence those sudden sacred beams ?
 ression drops his iron rod !
 l all the bright'ning dungeon seems
 speak the presence of a God.
 lanthropy's descending day
 uses unexpected ray !
 eliest of angels !—at her side
 favorite votary stands ; her English pride,
 ough horror's mansions led by this celestial guide.
 . Hail, generous Howard ! though thou bear
 ame which glory's hand sublime

Has blazon'd oft, with guardian care,
 In characters that fear not time ;
 For thee she fondly spreads her wings ;
 For thee from paradise she brings,
 More verdant than her laurel bough,
 Such wreaths of sacred palm, as ne'er till now
 The smiling seraph twin'd around a mortal brow.

5. That hero's praise shall ever bloom,
 Who shielded our insulted coast ;
 And launch'd his lightning to consume
 The proud invader's routed host.
 Brave perils rais'd his noble name :
 But thou deriv'st thy matchless fame
 From scenes, where deadlier danger dwells ;
 Where fierce contagion, with affright, repels
 Valor's advent'rous step from her malignant cells.

6. Where in the dungeon's loathsome shade,
 The speechless captive clanks his chain,
 With heartless hope to raise that aid
 His feeble cries have call'd in vain :
 Thine eye his dumb complaint explores ;
 Thy voice his parting breath restores ;
 Thy cares his ghastly visage clear
 From death's chill dew, with many a clotted-tear,
 And to his thankful soul returning life endear.

7. What precious drug, or stronger charm,
 Thy constant fortitude inspires
 In scenes, whence, muttering her alarm,
 Med'cine, with selfish dread, retires ?
 Nor charm, nor drug, dispel thy fears :
 Temperance, thy better guard, appears :
 For thee I see her fondly fill
 Her crystal cup from nature's purest rill ;
 Chief nourisher of life ! best antidote of ill !

8. I see the hallow'd shade of Hales,
 Who felt, like thee, for human wo,
 And taught the health-diffusing gales
 Through horror's murky cells to blow,
 As thy protecting angel wait ;
 To save thee from the snares of fate,
 Commission'd from the eternal throne :
*I hear him praise, in wonder's warmest tone,
 The virtues of thy heart, more active than his own.*

9. Thy soul supplies new funds of health
 That fail not in the trying hour ;
 Above Arabia's spicy wealth,
 And pharmacy's reviving power.
 The transports of the generous mind,
 Feeling its bounty to mankind,
 Inspirit every mortal part ;
 And, far more potent than precarious art,
 Give radiance to the eye, and vigor to the heart.

10. Blest Howard ! who like thee can feel
 This vital spring in all its force ?
 New star of philanthropic zeal ;
 Enlight'ning nations in thy course !
 And shedding comfort's heavenly dew
 On meagre want's deserted crew !
 Friend to the wretch, whom friends disclaim,
 Who feels stern justice in his famish'd frame,
 A persecuting fiend beneath an angel's name.

11. Authority ! unfeeling power,
 Whose iron heart can coldly doom
 The debtor, dragg'd from pleasure's bower,
 To sicken in the dungeon's gloom !
 O might thy terror-striking call,
 Profusion's sons alone enthral !
 But thou canst want with guilt confound :
 Thy bonds the man of virtuous toil surround,
 Driv'n by malicious fate within thy dreary bound.

12. How savage are thy stern decrees !
 Thy cruel minister I see
 A weak, laborious victim seize,
 By worth entitled to be free !
 Behold in the afflicting strife,
 The faithful partner of his life,
 In vain thy ruthless servant court,
 To spare her little children's sole support,
 Whom this terrific form has frighten'd from their sport.

13. Nor weeps she only from the thought,
 Those infants must no longer share
 His aid, whose daily labor bought
 The pittance of their scanty fare.
 The horrors of the loathsome gaol
 Her *inly-bleeding* heart assail :

E'en now her fears, from fondness bred,
 See the lost partner of her faithful bed
 Drop, in that murd'rous scene, his pale, expiring head.

14. Take comfort yet in these keen pains,
 Fond mourner ! check thy gushing tears !
 The dungeon now no more contains
 Those perils which thy fancy fears :
 No more contagion's baleful breath
 Speaks it the hideous cave of death :
 Howard has planted safety there ;
 Pure minister of light ! his heavenly care
 Has purg'd the damp of death from that polluted air.

15. Nature ! on thy maternal breast
 For ever be his worth engrav'd !
 Thy bosom only can attest
 How many a life his toil has sav'd :
 Nor in thy rescued sons alone,
 Great parent ! this thy guardian own !
 His arm defends a dearer slave ;
 Woman, thy darling ! 'tis his pride to save
 From evils, that surpass the horrors of the grave.

16. Ye sprightly nymphs, by fortune nurst,
 Who sport in joy's unclouded air,
 Nor see the distant storms, that burst
 In ruin on the humble fair ;
 Ye know not to what bitter smart
 A kindred form, a kindred heart,
 Is often doom'd, in life's low vale,
 Where frantic fears the simple mind assail,
 And fierce afflictions press, and friends and fortune fail.

17. See yon' sweet rustic, drown'd in tears !
 It is not guilt—'tis misery's flood,
 While dire suspicion's charge she hears.
 Of shedding infant, filial blood :
 Nature's fond dupe ! but not her foe !
 That form, that face, the falsehood shew :
 Yet law exacts her stern demand ;
 She bids the dungeon's grating doors expand,
 And the young captive faints beneath the gaoler's hand.

18. Ah, ruffian ! cease thy savage aim !
She cannot 'scape thy harsh control :
Shall iron load that tender frame,

And enter that too-yielding soul ?
 A feeling wretch ! of basest mind !
 A misery deaf, to beauty blind ;
 See thy victim vainly plead ;
 For the worst fiend of hell's malignant breed,
 A tortion grin's applause, and prompts thy ruthless deed.

19. With brutal force, and ribbald jest,
 By manacles I see thee shake ;
 Mocking the merciful request,
 That modesty and justice make ;
 Then nature's shriek with anguish strong,
 Ails to suspend the impious wrong ;
 Till Howard's hand, with brave disdain,
 Throws far away this execrable chain :

nature, spread his fame thro' all thy ample reign !

20. His care, exulting Britain found
 Were first display'd, not here confin'd !
 No single tract of earth could bound
 The active virtues of his mind.
 In all the lands, where'er the tear,
 That mourn'd the prisoner's wrong severe,
 And pity's glist'ning cheek impearl'd,
 Nearer he steer'd, with every sail unfurl'd,
 A friend to every clime ! a patriot of the world !

21. Ye nations through whose fair domain
 Our flying sons of joy have past,
 By pleasure driven with loosen'd rein,
 Astonish'd that they flew so fast.
 How did the heart improving sight
 Awake your wonder and delight,
 When, in her unexampled chace,
 Philanthropy outstript keen pleasure's pace,
 When with a warmer soul she ran a nobler race !

22. Where'er her generous Britain went,
 Since his supplicants became :
 He seem'd the inquiring angel, sent
 To scrutinize their secret shame.
 Activity, where he appear'd
 Her languid head with transport rear'd ;
 And gazing on her godlike guest,
 Like those of old, whom Heaven's pure servant bless'd,
 Seen by his shadow seem'd of demons dispossess'd.

23. Amaz'd her foreign children cry,
 Seeing their patron pass along ;
 " O ! who is he, whose daring eye
 Can search into our hidden wrong ?
 What monarch's heaven-directed mind,
 With royal bounty unconfin'd,
 Has tempted freedom's son to share
 These perils ; searching with an angel's care
 Each cell of dire disease, each cavern of despair ?"

24. No monarch's lust, nor lucre's lust,
 Nor vain ambition's restless fire,
 Nor ample power, that sacred trust
 His life-diffusing toils inspire :
 Rous'd by no voice, save that whose cries
 Internal bid the soul arise
 From joys, that only seem to bless,
 From low pursuits, which little minds possess,
 To nature's noblest aim, the succor of distress !

25. Taught by that God, in mercy's robe,
 Who his celestial throne resign'd,
 To free the prison of the globe
 From vice, th' oppressor of the mind,
 For thee, of misery's rights bereft,
 For thee, captivity ! he left
 Inviting ease, who, in her bower,
 Bade him with smiles enjoy the golden hour,
 While fortune deck'd his board
 With pleasure's festive flower.

26. While to thy virtue's utmost scope
 I boldly strive my aim to raise
 As high as mortal hand may hope
 To shoot the glittering shaft of praise ;
 Say, Howard, say ! What may the muse,
 Whose melting eye thy merit views,
 What guerdon may her love design ?
 What may she ask for thee, from power divine,
 Above the rich rewards which are already thine ?

27. Sweet is the joy, when science flings
 Her light on philosophic thought ;
 When genius, with keen ardor, springs
 To clasp the lovely truth he sought :
Sweet is the joy, when rapture's fire

s from the spirit of the lyre ;
n liberty and virtue roll
g-tides of fancy o'er the poet's soul,
waft his flying barque thro' seas above the pole.

Sweet the delight, when the gall'd heart
consolation's lenient hand

the wound from fortune's dart,
friendship's life-supporting band !
sweeter still, and far above
e fainter joys, when purest love
soul his willing captive keeps !
n he in bliss the melting spirit steeps,
drops delicious tears, and wonders that he weeps !

But not the brightest joy, which arts,
ods of mental light, bestow ;
what firm friendship's zeal imparts,
antidote of bitterest wo !
those that love's sweet hours dispense,
equal the ecstatic sense,
n swelling to a fond excess,
grateful praises of reliev'd distress,
choed thro' the heart, the soul of bounty blest.

These transports, in no common state,
emely pure, sublimely strong,
e the reach of envious fate,

Howard ! these to thee belong :
e years increasing o'er thee roll,
may this sunshine of the soul
vigor to thy frame convey !

adance through thy noon of life display,
with serenest light adorn thy closing day !

And when the power, who joys to save,
laims the guilt of earth forgiv'n ;
calls the prisoners of the grave
ll the liberty of heav'n ;

at bright day, whose wonders blind
eye of the astonish'd mind ;

n life's glad angel shall resume
ancient way, announce to death his doom,
from existence drive that tyrant of the tomb.

In that blest hour, when seraphs sing
triumphs gain'd in human strife ;

And to their new associates bring
 The wreaths of everlasting life;
 May'st thou in glory's hallow'd blaze,
 Approach the eternal fount of praise,
 With those who lead the angelic van,
 Those pure adherents to their Savior's plan,
 Who liv'd but to relieve the miseries of man.

HAYLEY.

CHAPTER XXIII.

JOSEPH RECOGNIZED BY HIS BROTHERS:

A. COMEDY.—IN TWO ACTS.

CHARACTERS.

Joseph, (under the name of *Orasis*) Minister and favorite of
 Pharaoh, King of Egypt, and son of Jacob and Rachel.
Benjamin, Son also of Jacob and Rachel.
Simeon, } Brothers to Joseph and Benjamin and sons of Jacob
Reuben, } and Leah.
Four other Brothers of Joseph.
Phasear, Friend to Joseph.
Zares, One of the Domestic of Joseph.

Act I. The theatre represents the inside of a saloon.

Scene I. Phasear and Zares.

Pha. YES, Zares, I wish to converse with
 your master without a witness.

Za. At this moment his duty detains him
 with the king.

Pha. I will wait for him. But tell me,
 Zares, why does he refuse to see these Hebrews,
 on whom he has bestowed so many favors?

Za. I do not know, my lord, and I am
 the more surprised, since he seems to take so
 lively an interest in their welfare. These stran-
 gers have pourtrayed in a writing, which I pre-

d to him, the particulars of the famine
desolates their country. Orasis appeared
affected. I saw him shed tears. He
ed me to question the Hebrews respecting
father, and he rejoiced in learning that the
man had not suffered in the general calamity.

hear a noise—somebody approaches. It
no doubt.

ha. Leave us, Zares. (*Exit Zares*)

ha. (*alone*) I am going to avenge
of my perfidious brother ! Orasis knows
ingratitude : he will not refuse to serve
The friendship which unites us, will make
partake in the just resentment that ani-
me.

sc II. *Joseph (under the name of Orasis) and
Phasear.*

ha. Ah, my lord, I have waited im-
mately for you ! You can render me an im-
portant service.

s. Speak, dear Phasear.

ha. (*drawing a paper from his pocket*)
I know the hand-writing of Cleophis ; read
it.

s. Yes, this is the writing of your
brother.

ha. My brother ! Ah, do not call by
that name the most ungrateful of men. You
are ignorant that Cleophis was indebted to
you for his fortune : you know how he has
lost my affection and benevolence : he want-
ed to destroy me. All the ties that united us
are severed.

s. (*after having read*) This imprudent

billet informs me, that deluded by a passion, Cleophis is the rival of his lord, that he dares to love the object of Phan's affections. But how did this writing fall your hands?

Pha. I gained the confidence of the who was employed in this intrigue.

Jos. And what do you wish?

Pha. I wish to avenge myself of traitor. I wish the king should know, this day, that he is betrayed: you only, O have the right to approach, and to speak to at all hours. Carry this billet to him.

Jos. If any one conspired against I if the least danger threatened the state or person, I would fly to inform him, even at risk of my life. But why should I de him of an illusion, perhaps necessary to his piness?

Pha. So then, Orasis, you refuse to me?

Jos. What do you require of me? a tion which would degrade both you and

Pha. I ask of you only a service I would render to you without hesitation I were in my situation and I in yours.

Jos. No, Phasear, passion deceives without the error into which hatred and re ment have plunged you, you would like me.

Pha. You, whom I have seen revolt at proceedings of Cleophis, can you oppose desire of just vengeance?

Jos. Cleophis is an ingrate, but he is brother. A sincere friendship, an int

ence, those pleasing ties, the effect of
 nience and habit, these you may sever ;
 ow is it possible to break the indissoluble
 ormed by nature ? Cleophris must have
 ed the appellation of friend, but nothing
 prive him of that of brother. The sacred
 iter of brother is indelible : although your
 are divided, how many ties unite you

Honor and glory are advantages in com-
 o both of you ; if your brother dishonors
 lf, his disgrace recoils on you : if you
 essential services to your country, in
 rtalizing your name, you render his illus-
 . In vain would you separate one from
 her. The will of Heaven, the voice of
 ; the opinions of mankind, reason, even
 lice, all conspire to bind you to each
 ; all invite you to love and serve each

a. Ah, my lord, how easy it is to con-
 hatred when we have never experienced
 aseness of ingratitude ! If like me you
 een shamefully betrayed by a brother !—
 . O, Phaeas ! But at least your brother
 attempted your life—and if he had been
 le of such a crime—yes, believe me, I
 tell you even then, do not avenge your-
 he is your brother.

as. You would soon change your senti-
 were you in my situation. Finally, my
 will you refuse me the favor I solicit ?

. In the name of our friendship, dear
 ar, be not precipitate at least ; give your-
 me to reflect—

a. Well, my lord, I shall wait until to-

morrow ; but if you then persist in your refusal, I declare to you that I will go myself and present this writing to the king.

Jos. Would you dare to be yourself the accuser of your brother ?

Pha. I dare do any thing to be revenged.

Jos. Such an action would tarnish your reputation.

Pha. And you would be the cause of it.

Jos. If I performed this act for you, would you therefore be the less culpable ?

Pha. Enough of this, my lord ; to-morrow you will inform me of your last resolution respecting this affair : let us change the topic of conversation. These Hebrews whose misery you have alleviated, have had recourse to me to obtain for them a moment's audience.

Jos. What do they require of me ?

Pha. Deeply affected by your benevolence, they wish to express to you the gratitude with which they are penetrated.

Jos. Let them depart, that they may return to their venerable father. I cannot receive them—And you, sir, have you seen these strangers ?

Pha. Yes, my lord, and I confess that the youth and beauty of the youngest of them has deeply interested me.

Jos. (*Affected*) (*Aside*) What ! should they have brought with them the youngest of their brothers ?—(*Aloud*) Do you know the name of this child ?

Pha. He is called Benjamin.

Jos. (*Aside*) What do I hear, Benjamin with them !—(*Aloud*) Well, sir, to please you I will see this child, and I wish one of his brothers to bring him to me.

Pha. They are all assembled near the palace. I will go myself and communicate your answer.

Jos. When I shall have dismissed them, I wish to speak with you.

Pha. I shall attend, my lord.

Jos. You will find me in this palace again.

Scene III. Joseph. (Solus)

O you, my real brother, you whom Rachel bare, darling child, whom I have only seen in the cradle, how shall I dissimulate the lively emotions your presence will cause. What ! undertake so young a long and fatiguing journey ! and in what hands, great God, has he been placed ! It is to the sons of Leah that Jacob confided Benjamin ! But, alas ! my father could not have known these envious and cruel men who conspired my loss.

Ah, if Benjamin is cherished by Jacob, if he is beloved as Joseph was, I must fear much for his life ! I shall take care to place him beyond the reach of the dark jealousy of his inhuman brothers ! How ! can it be that these barbarians are also my brethren ? I shall not, without pain, behold him who is to conduct Benjamin to me. But, what will be his feelings when he learns that this Orasis, who governs Egypt, that this minister and favorite of a powerful king, is the same Joseph who was sold like a vile slave ? I tremble ! this painful remembrance causes me still to start with horror !

At the moment I see again one of these traitors, I shall feel more than ever the hated fury, and terror of that day when I discovered my

brethren to be a gang of assassins. Methinks I hear their tumultuous cries, their terrible and threatening voices. Methinks I see them inspired with a furious and mad rage, repulsing remorse, yielding to crime, surrounding me, seizing me, and plunging me into that dark pit which they had chosen for my grave !

From the bottom of this abyss, I implored the God of Abraham and Jacob, and my feeble voice ascended to Heaven. Thou hast preserved me, great God, and I cannot better acknowledge thy mercy than in forgetting the outrages I have experienced. To triumph over a just resentment, to imitate thy clemency, and to pardon, these are the most agreeable sacrifices in thy eyes ; and the most worthy homage which my gratitude can offer thee.

Somebody is coming ; it is Benjamin, no doubt : my heart flies to meet him ; let me withhold myself : I must not fear that his conductor will recognize me in the rank I now fill, and beside age, time, and this burning climate have changed my features. They approach. I tremble—what different sensations arise at once in my soul. Ah, let me dissimulate, if possible, the excess of my anguish and emotions, which alone can betray me.

Scene IV. Joseph, Benjamin and Simeon.

Jos. (alone, looking at Benjamin) It is he ! it is Benjamin ! O, affecting image of a beloved mother, what do you not remind me of ?
(aloud, turning to Simeon) Approach.

Sim. Ah, my lord, it is at your feet that we must express to you our gratitude.

(*raising him up*) What do you do ?
 ere in want of succor : I could serve you :
 fulfilled only the duty which humanity
 ed on me. If compassion was not a stran-
 your soul, you would cease to admire so
 l an act.

. (*aside*) What a usual voice ! his fea-
 his severe reception, his language, all
) confound me.

. What is your name ?

. Simeon, my lord.

. And this child's name ?

. His name is Benjamin.

. Is he your brother ? .

. Jacob is our father : but the beautiful
 l, his mother, was not my mother.

. And Rachel, had she no other chil-
 out this one ?

. Alas ! she had another son ! .

. What is his name ?

. Joseph.

. Is he with you ?

. Ah, my lord !——

. You seem confused.

. Deign, for pity's sake, not to inter-
 me concerning this unfortunate.

And how, was he unworthy of his
 perfidious and cruel towards you ? Has
 rited your hatred ?——

. He was innocent and virtuous !——

. I see you shed tears.

. My lord ! unknowingly you rend my

(*alone*) His remorse affects me ! Let
 ase to afflict him—(*aloud*) approach,

Benjamin! Answer me in turn: If I wish to retain you here sometime in Egypt, would consent to remain with me?

Ben. How can I, my lord; my father! in the land of Canaan?

Jos. It would be easy for me to procure you a splendid fortune.

Ben. What fortune could be a substitute for the loss of a father, and to console him his old age and be ever with him.

Jos. Ah, I conceive this natural sentiment renders you more interesting in my eyes. But you shall see Jacob again. Let your brothers depart: they will inform him the reason why you are left in Egypt, and when desired, I will send you back to the country which he inhabits.

Sim. Ah, my lord, what do you propose? Since Jacob has lost the first son of Rachel, Benjamin has become the object of his dearest affection. In confiding to us this dear child, he made us promise by oath to bring him back again: without Benjamin, we cannot come into his presence. The relation of your goodness towards Benjamin will appear to him but an imposition! He would accuse us of having concerted the loss of his son.

Jos. You, brother to Benjamin, you will certainly be sheltered from so horrid an accusation! and how could your father suspect of such barbarism which makes nature tremble? How could any one imagine that would be inhuman enough to unite and to turn yourself against an innocent brother, who always loved you? No, this ferociousness cannot exist!

Sim. (aside) Every word he pronounces confounds and oppresses me !

Jos. But I see you persist in your refusal. Benjamin, I wish not to constrain or to force you ; depart with your brethren : I ask you only to remain a little longer in this palace : this is the hour my friends meet : the banquet is now preparing, and I invite you, with all your brethren, to it ; when I have fulfilled this duty of hospitality towards you, I shall not detain you any longer ; you may then depart.

Sim. My lord, overwhelmed with your favors——

Jos. Go seek your brethren ; go.

(Simeon goes out and Benjamin follows him.)

Scene V. Joseph. (Solus)

Jos. Jacob prefers Benjamin to the children of Leah ! Ah, no doubt, Benjamin is the object of envy and hatred to his brothers ! It is not for the purpose of returning Benjamin to his father that they refuse to leave him ; they cannot see, without jealousy, the favors that I should bestow on him : they have meditated some dark plot against him. But I hope to save him from their power.

Benjamin ! how dear he is to me ! What noble sentiments he has expressed ! How sweet it is to love a brother with that tender affection which nature inspires ! Beloved child, he only reinstates me in his father's affections ! He has received all a father's blessing, all the paternal caresses, of which the treachery of my brothers have deprived me !

O, my father, notwithstanding the favors which fortune has bestowed on me, how warmly

do I feel our separation ! But, fixed to a foreign country by the most sacred ties, minister sovereign, my benefactor, can I abandon Egypt, the government of which he has ceded to me ? Can I leave the spouse he has chosen me, the children Heaven has given me, when I cannot re-appear in my native country without unveiling the crime of my brethren without carrying trouble, disorder and sorrow into the bosom of my family ! But, I hear the voice of Phasear : let me complete the execution of the design I have formed.

Scene VI. Joseph and Phasear.

Jos. Come, dear Phasear, come ; I am waiting for you.

Pha. Command me, my lord.

Jos. Can I be assured of inviolable secrecy ?

Pha. Do you doubt my faithfulness ?

Jos. Time is precious : listen, Phasear. The Hebrews who have been speaking to me will return with their brethren ; before they allow them to depart, I wish to give them a splendid feast in this palace : I shall not appear at the banquet, but you must be there ; you must act for me : I shall order my golden cup to be placed before Benjamin, and when he parts you must artfully conceal it in the bag which he carries on his shoulders : this is what I require of you.

Pha. How, my lord, shall I conceal the cup, as though it were taken by stealth ? I cannot comprehend you. Is it a present you are going to make him ?

Jos. No : take care not to be observed.

ha. But what is your design?

os. Scarcely shall they arrive at the gates
Jemphis, when they shall be arrested by my
r, demanding from them my cup, which
then be found in the sack of Benjamin :
will then be brought back to the palace
criminals guilty of the vilest offenses.

ha. O, heaven, what do I hear!

os. I see your surprise, and shall augment
ill : know then my entire secret :—These
gers, which interest you so much, are
brothers!

ha. What do you say, great God!

os. Yes, my brethren! but inhuman and
herous brethren, who united to destroy

They first intended to deprive me of
my youth, my innocence, my prayers,
ing could move them; they condemned
to a tedious and excruciating death; they
me into a deep pit, and enclosed me alive
is horrible grave; they resisted the feelings
ity and remorse, as well as the voice of na-
; their cupidity alone saved my life. Some
aelitish merchants passing by the fatal spot,
assassins conceived the design of selling

I was taken from the abyss into which ha-
had plunged me, and delivered as a slave
hese strangers, who conducted me into
pt.

ha. You make me tremble! The crime
trocious and unheard of; but, my lord,
rtunate men are your brethren: in cover-
them with ignominy, in delivering them up
re rigor of the law, consider that their dis-
e will reflect back on you.

Jos. If I had an idea of avenging myself, I could do it without participating in their disgrace : they will not recognize me themselves, and all the world are ignorant that they are my brothers.

Pha. But you, my lord, do you not know it?

Jos. Is it you, Phasear, who speaks? You who burn with a desire of ruining your brother? You who have conjured me to aid your projects of vengeance!

Pha. Consider how criminal the action is you require of me.

Jos. Have you not asked me to denounce a man who never was my enemy? If I shew to the king the billet you have intercepted, Cleophis will be lost without remedy.

Pha. I use at least no calumny to ruin him,

Jos. Have you not employed fraud and treason to seduce the slave from whom you obtained this billet? And can you compare your situation with mine? Cleophis has betrayed the duties of friendship and gratitude; but did he wish to destroy you, has he attempted your life and liberty? What must be the excess of my resentment, when yours is so violent? And if I accuse my assassins and persecutors of an imaginary offense, have they not committed a crime a thousand fold more detestable than the one I impute to them.

Pha. But the youngest of them, this charming and innocent child, you cannot hate him : he has not shared in the crime of his unfortunate brethren.

s. Ah, believe me, he is dear to me ! I love Benjamin ?

a. What caprice, then, induces you to charge him with stealing the cup ?

s. You shall know this evening : in the morning be easy respecting him : he has nothing to fear from me, depend on it.

a. I believe I see through your design : you wish to accuse the Hebrews of the double crime, of having carried off the cup and endeavoring to throw the crime on Benjamin, who would himself suppose them guilty, and would then doubtless participate in your hostility towards his brethren, and abandon them without regret.

s. However that may be, do you consent to do what I require of you ?

a. These miserable men have implored your protection ; can I then enter into a plot to betray them ? Orasis, you just now exhorted me to forget offenses, would it not be worthy of me to set me this noble example ?

s. Will you follow it ?

a. (*after a moment's silence*) After all, I was resentment better grounded than you.

s. Your brothers are monsters unworthy of your assistance—however, I flatter myself even in granting vengeance, you will listen to the voice of justice and humanity, which pleads for them. Do you require their death ?

s. Undoubtedly not.

a. Swear that their lives shall be preserved.

s. I promise it to you, and I swear to it faithfully.

Pha. What other chastisement you may inflict on them, it cannot be too severe for the crime they have committed—Well Orasis, my friendship for you triumphs over my scruples: but I have a right to demand of you a convincing proof of an attachment similar to the one you inspire me with.

Jos. I understand you: give me Cleophis' billet.

Pha. (*Taking it from his pocket*) Here it is. Do you engage to deliver it to the king?

Jos. Yes, to-morrow morning, if you are then in the same disposition.

Pha. (*Giving him the billet*) There it is. I put into your hands the instrument of my revenge, and I charge myself with the execution of yours.

Jos. Let us not lose time: I am going to give the last orders necessary to the success of my design. Do you go and look for Benjamin and his brothers, and charge yourself with the duty of receiving them.

Pha. Depend on me, and do not forget your promise. [*Exit.*]

Scene VIII. Joseph. [Alone]

Into what fatal blindness does passion plunge us? With what imperious force does it drive Phasear to the excesses which his reason detests, and which he would abhor in another! O, thou, who seest my heart, eternal being! God of my fathers, deign to favor my design! condescend at least to shelter Benjamin from the dangers which threaten him, from those terrible dangers from which thou hast rescued me. [*Exit*]

Act II. Scene I. Phaeac. (Alone)

Pha. It is done then! I have completed ~~is~~ criminal engagement. I cannot allay the ~~morse~~ that attends me—these miserable strangers, penetrated with gratitude, have left the ~~alace~~ blessing Orasis, the cruel Orasis, who ~~as~~ bestowed unbounded favors on them only to cover them with ignominy.

This man, favored by Heaven, the deliverer of Egypt; this Orasis, so famous for his genius, for his fortune, how little have I known him! I admired him, I loved him, and I feel that he has forfeited all claim to my affection. How could he believe that he is indebted to our friendship for this fatal service I have rendered him. No. I have become his accomplice; I have ceased to be his friend. Yet, what have I to reproach him with? A desire of vengeance with which I myself am consumed. But, whatever he may say, my hatred is better founded than his.

If his brethren have committed a horrid crime, it was the impulse of a moment of delusion; and, far from having sustained a loss by it, Orasis is indebted alone to that accident for his present elevation and happiness; whilst I, unworthily traduced by a brother who is indebted to me for his fortune, have found in him not an ambitious rival, and one who has defeated all my designs for many years, and who, joining insolence to ingratitude, sets me at defiance, and does not regard my hatred or resentment.

Ah, can I pay too great a price for the pleasure of humiliating and confounding him!

However, to-morrow I shall be avenged. Somebody is coming: it is Orasis! Let me conceal the feelings that involuntarily agitate me.

Scene II. Phasear and Joseph.

Jos. I was looking for you, Phasear; I wished to inform you of the success of my artifice. Zares has told me that my cup was missing. I immediately ordered Benjamin and his brothers to be pursued; and they will doubtless soon be here.

Pha. Ah, my lord!

Jos. What then?

Pha. What is your intention? What revenge do you meditate?

Jos. I have already told you that you should know it before we separate. But why, Phasear, are you so troubled?

Pha. In vain I wish to dissimulate; for I reproach myself of having abetted in your hatred.

Jos. And do you not desire me to secure yours? If you still wish the ruin of Cleophis, conceal your remorse from me.

Pha. (*aside*) Ah, that word restores all my courage. (*aloud*) Yes, let us take vengeance: To confound villany, to punish perfidy, such means are legal: Why then do we experience all this remorse? Do we oppress innocence? To war with crimes, is imitating Heaven: it is becoming the instrument of its formidable justice. I see in your brethren nothing but violent assassins: their crime has deserved death. You grant them life. Can I pity them? Can I condemn you? Cleophis owes to me all his fortune, his favor, his credit: he was ungrateful and treacherous: have I not a right to deprive him

of the advantages he holds through me, since he employs them only to injure me?

Jos. I hear a noise. It is the voice of Zares. No doubt he brings Benjamin back.

Pha. (*aside*) Aawful moment! How shall I support the presence of these wretched men!

Scene III. Phasear, Joseph and Zares.

Jos. Well, Zares?

Za. My lord, I have found the cup.

Jos. Who was the thief?

Za. The youngest of these vile Hebrews : but he has shown so much surprise and sorrow, that I can hardly believe him culpable : the crime has no doubt been committed by his brothers, and perhaps without his knowledge.

Jos. Did his brothers deny the crime?

Za. They appeared confounded : they spoke of remorse, of celestial justice, and I could only draw from them incoherent sentences, sighs and tears.

Pha. (*aside*) My heart is torn!

Jos. Where are they?

Za. At the gate of the palace, guarded by your slaves.

Jos. Go, bid them all come. I await them here. [*Exit Zares*]

Scene IV. Joseph and Phasear.

Jos. Where do you run, Phasear?

Pha. Let me fly, let me leave this palace!

Jos. No, stay—

Pha. I cannot—Yes, the aspect of these unfortunate men! Ah, if you are unsusceptible of pity, can you not at least conceive it?

Jos. Unreasonable man! Do you know it yourself? You seem to pity these strangers and

assassins, and you are relentless towards a brother!

Pha. I confess it; this cruel reproach is but too well founded: but, let it be virtue or weakness, pity awakens in my heart remorse which I find it vain to struggle against: it is no longer possible for me to dissimulate.

Jos. I hear the voice of Benjamin! Phasear, do not leave me; I exact it from your friendship.

Pha. (*aside*) Yes, I will stay; if it be only to protect these unfortunate men; if it be even at the sacrifice of my own vengeance.

Scene V. Joseph, Phasear, Simeon, Reuben, Benjamin, all the brothers of Joseph, and Zares.

Za. Here are the culprits, my lord.

Jos. Leave us, Zares. (*Exit Zares. Joseph, turning to his brothers*) Miserable strangers, whom my kindness too easily received into this palace. You have violated the sacred rights of hospitality: you are doubtless the accomplices of your younger brother: I could deprive you all of the happiness of seeing your native country again, but I wish only to retain him whose crime is attested to. Benjamin shall not leave Egypt: you may depart, you are at liberty to go.

Pha. [*aside*] Ah, I breathe again!

Sim. No, my lord, Benjamin is not culpable: it is us you must punish; it is us whom irritated Heaven pursues! O, restore Benjamin to his country, to his father, and let the weight of your indignation fall on us alone.

Reu. Set Benjamin at liberty, and we will

submit to slavery, as an equitable chastisement we have but too well deserved.

Ben. What do you say, my brethren? Do you expect to justify me by accusing yourselves: in losing your reputation can I recover mine? And do you think to save me by sacrificing yourselves? No, no! I will participate in your fate.

Jos. How! Simeon! Reuben! Do you confess yourselves criminal? [*The brothers of Joseph, with the exception of Benjamin, exclaim at once*] We are all so.

Sim. Benjamin is innocent.

Ben. O, my brethren!

Sim. Yes, the truth, my lord, shall be expressed by my mouth! Oppressed with remorse, we have lingered out a lengthy and deplorable life!—One moment of delusion and fury has deprived us for ever of innocence, happiness, and repose.

Persecuted by a consciousness of guilt, a heart-rending image is constantly before our eyes. Gloomy presages, sinister presentments, add a thousand imaginary tortures to the real misfortunes we suffer. Would you believe it, my lord, the sight of you alone suffices to fill our trembling hearts with terror and dismay!

Your features, the sound of your voice, recal to remembrance the object and the cause of our crime and terrors. Yes, it is you, my lord, whom Heaven has chosen to punish a crime, which the bitterest repentance cannot expiate! Perhaps in offering ourselves to the severity of justice, Heaven may restore to our hearts at least the shadow of tranquillity.

Finally, my lord, let us undergo death or slavery ; dispose of us as you please ; but cast an eye of compassion on this child, on Benjamin. Let his youth, his innocence, move you. Deign to console a virtuous father ; that he may dry up his tears ; and tell him the unfortunate children of Leah have sacrificed themselves for the last son of Rachel——

Pha. O, generous Orasis, what are you going to pronounce !

Jos. [*turning to his brothers*] Ah, this is too much ! How ! you experience such cutting remorse ?—Well, then, I forgive you !—Recognize Joseph !—Embrace your brother !—[*all the Hebrews start back with fear in exclaiming*] Joseph !—O, Heaven !

Pha. I have found my friend again !

Jos. [*to his brothers*] Banish this fear ! it offends me——

Simeon and his brothers [*throwing themselves at the feet of Joseph*] Ah, my lord !

Jos. [*raising them up*] All is forgotten. Yes, I am your brother ! my heart is restored to you !—Come all into my arms—[*all his brothers surround him, and he embraces them*].

Pha. What an affecting scene !

Jos. And you, Benjamin, darling child, how sweet it is to press you to my bosom. O speak, give me the name I am entitled to, call me your brother——

Ben. Ah ! my brother !—without having known you, how often have I deplored your death !—I partook of the grief of my father ; judge then of the joy and happiness I experience on finding myself in the arms of Joseph !

Jos. Let us for ever bless Heaven, who has re-united us. My brothers, I have never formed the odious project of avenging myself : I only wished to retain Benjamin, and to succeed [employed artifice : but at last I have seen your hearts and all my fears are dissipated. Depart ! I confide Benjamin to you : conduct him to the arms of Jacob. I shall add to the favors you have received from the minister of Pharaoh, the gifts of a brother who has restored his affections to you.

Tell my father, indispensable duties detain me in Egypt, but that I can only enjoy my fortune in sharing it with him and my brethren ; that he must come with all his family to me. I cannot doubt but he will consent to it. As for myself, deprived of the pleasure of seeing again the place of my birth, when my father and brothers shall have removed to Memphis, I will consider myself again in my native country.

Sim. My lord, behold our tears ! What language can express the sentiments of gratitude with which we are penetrated. Joseph consents to confide Benjamin to our care ! Ah, my lord, the inquietudes dissipated by your generosity, may perhaps arise again before our return : we ought to insure tranquillity to our benefactor : suffer me to remain at Memphis, receive Simeon for a hostage.

Jos. Distrust of my brothers is for ever banished from my heart.

Sim. I will not leave you.

Jos. Since you insist on it, I consent, and from this moment, Simeon, enjoy in this palace all the privileges you possessed in your father's.

house. But go, my brethren, and a few moments in the portico, where I am ; and after having publicly declared my artifice which has caused you so much pain, I will give the final order for your departure and receive your farewell.

[*Exit the brothers of Joseph*]

Scène VI. *Joseph and Phasear.*

Pha. At length we are alone ! O my dear and sublime friend, do you think that I have in vain beheld your virtue ! Return me your fatal billet.

Jos. [*returning the billet*] Go : be assured that in receiving this billet from you I am confident you would ask it again from me.

Pha. [*retaking the paper*] I abjure all hatred and vengeance : these baneful emotions, these guilty passions, the offspring of ambition, [*he tears the billet in pieces*] You have opened my eyes : you have shewn me the extensive sacred duties of nature ; I have experienced the happiness which the glory of knowing my pardon procures. Yes ! on that memorable day, when Pharaoh in the midst of his glory received you, acknowledging you as the genius of his empire, you appeared to me glorious, less happy, than at the moment when I saw you in the arms of your brethren.

Jos. O, Phasear ! consent to fulfil my wishes ; promise me to see Cleophras and to be reconciled to him !

Pha. With transport I engage to do so. Come let us seek Benjamin again, with

ou : when you will have received their farewell, you will go with me to my brother.

Jos. Dear Phaeas !

Pha. Come, let us not delay longer.

GENLIS.

CHAPTER XXIV.

COLUMBIA.

1. COLUMBIA ! Columbia ! to glory arise,
 he queen of the world, and the child of the skies ;
 hy genius commands thee, with raptures behold,
 /hile ages on ages, thy splendors unfold.
 hy reign is the last, and the noblest of time ;
 lost fruitful thy soil, most inviting thy clime :
 et the crimes of the East, ne'er encrimson thy name,
 e freedom, and science, and virtue, thy fame.

2. To conquest and slaughter let Europe aspire,
 /helm nations in blood, and wrap cities in fire ;
 hy heroes the rights of mankind shall defend,
 nd triumph pursue thee, and glory attend.
 . world is thy treasure, for a world be thy laws,
 nlarg'd as thine empire and just as thy cause ;
 n freedom's fair basis thine empire shall rise,
 xtend with the main, and dissolve with the skies.

3. Fair science her gates to thy sons shall unbar,
 nd the East see thy morn hide the beams of her star,
 few bards and new ages unrivall'd shall soar,
 o fame unextinguish'd till time be no more :
 o thee, the last refuge for virtue design'd,
 hall fly from all nations the best of mankind :
 here grateful to Heaven, with transports shall bring
 heir incense, more fragrant than odors of spring.

4. Nor less shall thy fair ones to glory ascend,
 nd genius and beauty in harmony blend ;
 he graces of form shall wake pure desire,
 nd the charms of the soul still enliven the fire ;
 heir sweetness unmingled, their manners refin'd,
 nd virtue's bright image impress'd on the mind.

With peace and soft raptures shall teach life to glow,
And light up a smile in the aspect of wo.

5. Thy fleets to all regions thy power shall display,
The nations admire, and the ocean obey ;
Each shore to thy glory its tribute unfold,
And the East and the South yield their spices and gold,
As the day-spring unbounded, thy splendors shall flow,
And earth's mighty kingdoms before thee shall bow ;
While the ensigns of union, in triumph unfurl'd,
Hush the tumults of war, and give peace to the world.

6. Thus as down a lone valley, with cedars o'er-
spread,
From war's dire confusion I pensively stray'd,
The gloom from the face of fair heaven retir'd,
The winds ceas'd to murmur, the thunders expir'd,
Perfumes, as of Eden, flow'd sweetly along,
And a voice, as of angels, enchantingly sung,
Columbia ! Columbia ! to glory arise,
The queen of the world, and the child of the skies.

DWIGHT.

CHAPTER XXV.

THE HERMIT.

1. AT the close of the day, when the hamlet is still,
And mortals the sweets of forgetfulness prove ;
When nought but the torrent is heard on the hill,
And nought but the nightingale's song in the grove :
'Twas thus by the cave of the mountain afar,
While his harp rung symphonious, a hermit began ;
No more with himself or with nature at war,
He thought as a sage, tho' he felt as a man.
2. " Ah ! why, all abandon'd to darkness and woe ;
" Why, lone Philomela, that languishing fall ?
" For spring shall return, and a lover bestow,
" And sorrow no longer thy bosom inthral.
" But if pity inspire thee, renew the sad lay,
" Mourn, sweetest complainer, man calls thee to
mourn ;

loth him, whose pleasures like thine pass away :
 ill quickly they pass—but they never return.
 Now gliding remote, on the verge of the sky,
 he moon half extinguish'd her crescent displays :
 lately I mark'd, when majestic on high
 he shone, and the planets were lost in her blaze.
 on, thou fair orb, and with gladness pursue
 the path that conducts thee to splendor again :
 man's faded glory what change shall renew !
 Oh fool ! to exult in a glory so vain !
 'Tis night, and the landscape is lovely no more :
 I mourn ; but, ye woodlands, I mourn not for you ;
 morn is approaching, your charms to restore,
 perfum'd with fresh fragrance, and glitt'ring with
 dew.

yet for the ravage of winter I mourn ;
 and nature the embryo blossom will save :
 when shall spring visit the mould'ring urn !
 when shall day dawn on the night of the grave !
 'Twas thus, by the glare of false science betray'd,
 that leads, to bewilder ; and dazzles to blind ;
 thoughts wont to roam, from shade onward to
 shade,
 destruction before me, and sorrow behind.
 O my great Father of light, (then I cry'd)
 my creature who fain would not wander from thee!
 humbled in dust, I relinquish my pride ;
 from doubt and from darkness thou only canst free.
 And darkness and doubt are now flying away ;
 no longer I roam in conjecture forlorn :
 breaks on the traveller, faint and astray,
 the bright and the balmy effulgence of morn :
 truth, love, and mercy, in triumph descending,
 and nature all glowing in Eden's first bloom !
 the cold cheek of death smiles and roses are
 ' blending,
 and beauty immortal awakes from the tomb."

BEATTIE.

CHAPTER XXVI.

PULPIT ELOQUENCE.

GOSPEL CHARITY.

1. EVERY enterprise tending to meliorate the condition of man, reflects glory on its author. How many individuals have rendered themselves illustrious, and immortal, by deeds of charity. But if benevolence appears divine, when visiting the prisoner's dungeon, and ministering around the sick man's couch, how must she appear when entering unsolicited, an inhospitable wilderness, inquiring for the habitations of the wretched, and bearing to the unknown sufferers the cup of heavenly consolation?

2. If to shed on the ignorant the light of science, and restore to the oppressed the joys of liberty, be magnanimous, by what words shall we express their magnanimity, whose zeal pours on the valley of death the light of salvation, and restores to the souls whom satan has enslaved, the privileges of the sons of God?

3. My friends, can you conceive of any thing more glorious, than extending the blessings of Christianity to those tribes of wretched pagans who dwell upon your borders? You admit the object glorious: but the difficulties of attaining it discourage you. What difficulties? Can the ingenuity of statesmen, or the infidelity of Christians, suggest difficulties insuperable to God? Are there any intricacies in *the way* which Omniscience cannot trace? Or *mountains* which Omnipotence cannot sink?

. You say the natives are indolent, vicious, addicted to drunkenness, passionately fond of pleasures of the chase, impatient of restraint, utterly averse, not to the purity of the gospel only, but also to the restraints of civilized

We admit this statement. They are degraded subjects every way unpromising. But it must be remembered, that the dry bones, over which Ezekiel prophesied, were no less so. But yet these heard and lived. And who would doubt, but those also may hear and live?

. There are always difficulties to be encountered when reformation is the object. And these difficulties must be, while human nature remains perverse. Do you imagine, however, that these difficulties excuse you from exertions?

Asa reasoned thus, Israel had not been reformed. Had the apostles reasoned thus, Ireland, Germany, and Britian, countries which were the birth to our pious ancestry, had remained, to this day, ignorant of the gospel and its benefits.

. Had the apostles reasoned thus, you, whom I address as children of the light, and inheritors of the liberty of the sons of God, would now have been enveloped in impenetrable darkness, and bound in accursed chains.—I am in place of thee, venerable house of God; thou, holy altars—ministers of grace and blessings of Jesus, with which I am surrounded—mine eyes had beheld a pagan temple, with its altars, priests stained with blood, and worshippers paying homage unto idols. But I did not reason thus. No; blessed be God, they did not. And yet their difficulties,

in diffusing the knowledge of the Savior, far exceeded ours.

7. In proof of this assertion shall I call back the scenes of apostolic sufferings? Shall I retrace those paths covered with the bodies, and stained with the blood, of the witnesses of Jesus? Shall I lead you to the confessor's dungeon, to the martyr's stake, and point to fires, and racks, and gibbets, means of cruelty and instruments of torture till now unknown? In addition to the obstinacy of those whom they sought to christianize, such were the difficulties with which the early friends of the Redeemer struggled.

8. Both Jews and Gentiles obstructed their course, and counteracted their influence. Emperors persecuted, and princes combined to crush them. But they combined in vain. Their love for Christ was stronger than death, and floods of ungodliness could not quench it. In prison and in exile; on the scaffold, and from the cross, salvation was published, and multitudes were converted.

9. Such were the exertions, and such the success of the primitive saints. And if our motives were as pure, and our exertions as vigorous, who knows but our success would be as great? This, however, is not the ground on which I rest the argument. I dare not promise you immediate success. I know that the reign of Messiah will come, because God hath said it. But whether it will come in your day, and be introduced by your exertions, I know not.

10. Instead, therefore, of encouraging you by

such assurances, I propose a consideration of a different kind—a consideration, which must subvert every objection which avarice or infidelity can suggest ; it is this : That to fail after having made sincere endeavors in so good a cause, will be glorious. Zechariah did not succeed in reforming Israel, but fell between the porch and the altar. He fell, however, covered with glory, and his name stands conspicuous on the list of martyrs.

11. Wickliff did not succeed in rending the veil of Papal superstition, and yet the attempt added celebrity to his life, and in the bosom of the church embalmed his memory. But why do I mention these instances ? Jesus Christ himself did not succeed in his mission to the Jews. But though Israel were *not gathered*, yet was he *glorious in the eyes of the Lord*, and in the eyes of all his people.

12. There are those who exclaim, whenever the salvation of the heathen is proposed, *There is a lion in the way*. And were it so, this would not diminish the propriety, nor would even failure mar the glory of the attempt. The interposition of the Son of God in behalf of sinners, is the highest act of benevolence that the universe ever saw. Redemption by the cross—how admirable, how passing admiration. Creation assumes fresh loveliness, and the Creator shines in brighter glories wherever it is published. What then must be the glory of its publishers ? What their glory who contribute to its publication ?

13. God, from his throne, beholds not a nobler character on his footstool, than the

fervent missionary, the man who, inspired with zeal, and burning with love, bids adieu to his friends, abandons his comfort, and his home, braves the perils of the deep, encounters hunger and thirst, and nakedness, and persevering through dangers and deaths, proclaims the Savior to those who know him not.

14. Yes ! venerable messengers of salvation, who preach Christ in deserts, and publish *glad tidings* on the islands of distant seas, we admire your zeal ; we emulate your virtue, and by contributing to the object in which you are engaged, would become partakers in your glory ; and partakers we shall be if we truly aspire to it. In the estimation of Heaven our services are appreciated, not by the good we accomplish, but the sincerity, the strength, and constancy of our exertions. Cease, then, Christians to object ; act worthy of yourselves, and remember, that “ they that be wise shall shine as the brightness of the firmament, and they that turn many unto righteousness, as the stars, for ever and ever.”

NOTT.

CHAPTER XXVII.

ON DUELLING.

1. A REGARD to our own safety, as well as respect to the authority of God, and an abhorrence of murder, should withhold our suffrage from the duellist. When we trust life, *and liberty*, and property, in the hands of men, we desire some pledge of their fidelity. But

what pledge can the duellist give? His religious principle is nothing—his moral principle is nothing. His honor is your only security.

2. But is this sufficient? Are the temptations of power so feeble; is the public and private interest so inseparable; are the opportunities of fraud so few, that amid the projects of ambition, the cravings of avarice, and the conflicts of party, there is no need of conscience to guarantee the integrity of rulers? The law of honor, were its maxims obeyed perfectly, would afford no security.

3. "It is a system of rules constructed by people of fashion, and calculated to facilitate their intercourse with one another, and for no other purpose." It is the guardian of honorable men only. The public good is out of the question—right and wrong are terms unknown in this code. Its sole object is to enable unprincipled men to live together with politeness and good humor—men, whom neither the laws of their country nor the retributions of eternity can restrain from acts of mutual outrage; who, by the expectation of instant death, by the pistol at the breast only, are restrained from unchristian provocation, and drilled into good behavior. It is for the interest of this *noble* portion of the human race that honor legislates. But for you, the common people, *the ignoble vulgar*, it has no concern.

4. Hence the honor of a duelling legislator does not restrain him in the least from innumerable crimes, which affect most sensibly the peace of society. He may condemn the Savior of men, and hate and oppose the religion of his

country. He may be a Julian in bitterness and by swearing cause the earth to mourn. I passion a whirlwind—in cruelty to tenants, to servants and to his family, a tiger. He may be a gambler, a prodigal, a fornicator, an adulterer, a drunkard, a murderer, and not violate the laws of honor. Nay, honor not only tolerates but in many instances it is the direct and only temptation to crime.

5. What has torn yonder wretches from the embraces of their wives and their children and hurried them to the field of blood—to the confines of hell? Look! What nerves those arms, rising to sport with life and heaven? It is honor—the pledge of patriotism—the evidence of rectitude! Ah, it is done! The blood streams. The victim welters on the ground. And see, the victor savage running from the field, and hasting to the embraces of his country, to *offer his services*, and to *pledge his honor*, that *your lives and your rights shall be safe in his hand!*

6. Nor is this the only case where honor becomes the temptation to crime; it operates in all cases where the maxims of this infernal combination have attached disgrace to the performance of duty, and honor to the perpetration of iniquity. And beside the crimes which honor tolerates, and the scarcely inferior number which it enjoins, there are a variety of cases where it will not restrain from treacheries confessedly dishonorable.

7. What security can a mere man of honor give that he will not betray your interest, in *every case* where it can be done without *deter-*

tion? What shall secure you when the price of perfidy is so high as to compensate for the disgrace of an *honorable sale*? What, where attachment to the public good would sacrifice popularity? For in this case the more tender his regard to reputation and dread of disgrace, the more certainly will he abandon the public good and pursue his private interest.

8. What also, when he may follow a multitude to do evil, and annihilating his disgrace by dividing it with many? What, when his reputation is already gone, before his term of service or his ability to do mischief expires? What, in those numberless cases where imagined ingratitude on the part of the people shall impel wounded pride to an honorable revenge? What, where the disgrace of poverty, as often happens, is more dreaded than the disgrace of a dishonest act?

9. It is said, I know, that a man's principles and his private character are nothing to us. If his ability be adequate, and his politics correct, and his public conduct as yet irreproachable, this is sufficient. But are you prepared to be the dupes of such wild absurdity? According to this sentiment, a man may set his mouth against the heavens—he may be a drunkard in the intervals of official duty, a prodigal, a tyrant, a mere savage in his family; and still be trumpeted by unprincipled politicians and electioneering hand-bills, as the great champion of liberty, the very Atlas on whose shoulders rests the destiny of his country.

10. But what is a man's political creed—what is his past conformity to your wishes,

when his profligate private life demonstrates that he is prepared to betray you the first moment he shall find it for his interest? Dispense with moral principle and private virtue, and all is gone. You can find no substitute; honor is a cobweb, and patriotism an empty name, in the hour of trial. The single circumstance that neither the interest nor the reputation of the duellist will come in competition with your interest, is your only security that, if able, he will not sport with your liberties as wontonly as he has sported, or is prepared to sport, with the life of his neighbor.

11. Admit that there are instances in which men destitute of principle have acted with integrity in public stations; can you tell me *how many thousands have betrayed their trust for want of it?* These are exempt cases. The persons did not happen to be tempted. But do you desire no better pledge of rectitude than the mere absence of temptation? Will you confide in thieves and swindlers to legislate, because two in a thousand, though utterly unprincipled, have found it for their interest not to cheat you?

12. It is in trying emergencies, when the price of perfidy is high, and temptation impetuous, that unprincipled men are weighed in the balance and found wanting. And will you appoint cowards or traitors to command your armies, because they might answer in time of peace? Or intrust your lives to quacks in medicine, because, under slight indispositions, they might suffice to administer herb-drink?

13. Why does this lingering confidence in

duellist still survive the extinction of moral principles? One crime of equal magnitude in other case, would decide his fate for ever.

failing merchant, convicted of dishonesty, *corded* a knave; the receipt of a bribe is vocable infamy; perjury cancels for ever all idence; the thief solicits in vain the public age; the highway robber can find none to cise charity, none to palliate his crime; the common murderer, might he live, ld be doomed to linger out a life of disgust-infamy.

1. But the duellist, who, in cold blood, or bitter malice and burning rage, murders neighbor, can find enough to exercise charity palliate his crime; a whole state, a whole on to testify by their votes that they con- rit nothing. But, alas! the duellist, *frail*, is overcome by temptation. *He* has peculiar sensibilities, habits of education, and es of thinking, which in this *one case* lead astray, without inferring at all a general iency of principle, religious or moral.

5. In plain language, because the duellist *lucated* a duellist, the crime of wilful murder m is very small, and is consistent with reli- is and moral principle. If men, then, are educated to thieving, assassination, and xery—if, by habit and false reasoning, they so familiarized to crime as to rob, and steal, destroy life without much consciousness of t, *then*, indeed, they are *very honest men*, are fit to superintend the affairs of the on.

5. But were it admitted, did we even

know that some one duellist was in fact a man of principle, and overcome by stress of temptation only, would it be proper to confide in him as a legislator? Would you, had his crime been common murder, an act of robbery or perjury, though you knew he had been surprised or thrust into it by powerful temptation? Would it not manifest him, if not unprincipled, at least too feeble and flexible to stand before the numerous and powerful temptations to which his situation would expose him. A coward may be an honest man, but certainly a coward should not be intrusted with the command of armies.

17. Beside this lightly passing over crimes of the deepest die, I may even say this rewarding them with the profits and honors of the state, confounds in the public mind the distinctions between virtue and vice, and weakens that abhorrence of crime which is the guardian of public morality. Elevate swindlers to office, and who shall guarantee the integrity of the common people? Elevate adulterers, and who shall punish incontinence? Elevate murderers, and who will be the avengers of blood?

18. But, waving all moral considerations, what security have we that the duellist will not, if intrusted with our liberties, desert us in the hour of danger? What security can we have, when it is in the power of every factious rival who can shoot straight, to compel him to the field; and by destroying his life, to derange, perhaps to annihilate, our government? What if Washington, in the crisis of our fate, had fallen in a duel? What, if our governor, our

senators, our judges, were so infatuated with the madness of honor, that in the moment of peril they could give us no security of their constancy, but that no person would tempt them to hazard their lives and jeopardy their country ?

19. The practice of duelling is rapidly progressing—disseminating its infection, and deadening the public sensibility. The effect already is great and alarming. If not, why does the crime shrink before the stern justice of New-England, and rear its guilty head in New-York, and stalk with bolder front as you pass onward to the south ? If the effect is not great, why this distinction in crimes of the same grade—why so alive to the guilt of robbery, assassination, and murder of one kind, and so dead to the guilt of duelling ?

20. If the effect of duelling upon the public mind is not great, why is it that murder can be committed in open day ? the crime notorious, nay, detailed in the newspaper, and the murderer remain unmolested in his dwelling ? Why does he not flee ? Why is he not advertised ? Why are not rewards offered by those authorized by the laws, and expresses hastened in all directions, to arrest and bring to justice the guilty fugitive ? Because no one is enough shocked at his crime to make these arrangements. Because, if such measures were taken, the public mind would awake from its torpor—duelling would become a disgraceful crime, and the criminal would be lost to himself and to his country. He could neither be governor, nor senator, nor judge.

He would be exiled from public favor, immured in a dungeon, transported to the gallows, and launched into eternity.

21. If the prevalence of duelling has not, and to an awful degree, affected the public mind, why such a number of half apologists for the crime; and how can we so patiently hear and candidly weigh, and almost admit their arguments? Could you hear, with equal patience, assassination justified, though (as it well might be) by arguments equally conclusive? Why is it, if this deadly evil has not already palsied the feelings of the community, that even the members of our churches have heretofore, with so little hesitation, voted for men of blood?

22. Is christianity compatible with murder? Can you patronize the murderer by granting him your suffrage, and not become a partaker in his sin? Admit as the mildest, and as in general the true construction, that this has been done by christians ignorantly, not knowing often that those for whom they voted were duellists, or inconsiderately not realizing the enormity of the crime—why did they not know—why did they not consider?

23. The reason is obvious—

“Vice is a monster of so frightful mien,
“As to be hated needs but to be seen;
“Yet, seen too oft, familiar with her face,
“We first endure, then pity, then embrace.”

This is precisely our alarming state. We have sunk through all these grades of moral degradation. We endure, we pity, we embrace murderers. And what will be next? A total apathy to crime.

24. If the widows and the orphans, which this wasting evil has created and is yearly multiplying, might all stand before you, could you witness their tears ; listen to their details of anguish ? Should they point to the murderers of their fathers, their husbands, and their children, and lift up their voice and implore your aid to arrest an evil which had made them desolate—could you disregard their cry ?

25. Before their eyes could you approach the poll and patronize by your vote the destroyers of their peace ? Had you beheld a dying father, conveyed bleeding and agonizing to his distracted family ; had you heard their piercing shrieks, and witnessed their frantic agony—would you reward the savage man who had plunged them in distress ? Had the duellist destroyed your neighbor—had your own father been killed by the man who solicits your suffrage—had your son been brought to your door, pale in death, and weltering in blood, laid low by his hand—would you then think the crime a small one ? Would you honor with your confidence, and elevate to power by your vote, the guilty monster ?

26. And what would you think of your neighbors, if, regardless of your agony, they should reward him ? And yet, such scenes of unutterable anguish, are multiplied every year. Every year the duellist is cutting down the neighbor of somebody. Every year, and many times in the year, a father is brought dead or dying to his family, or a son laid breathless at the feet of his parents. And every year you are patronizing, by your votes, the men who

commit these crimes, and looking with cold indifference upon, and even mocking the sorrows of your neighbor. Beware—I admonish you solemnly to beware, and especially such of you as have promising sons preparing for active life, lest, having no feeling for the sorrows of another, you be called to weep for your own sorrow; lest your sons fall by the hand of the very murderer you vote for, or by the hand of some one whom his example has trained to the work of blood.

27. With such considerations before you, why, in the name of heaven, do you wish to vote for such men? What have they done for you—what can they do, that better men cannot as happily accomplish? And will you incur all this guilt and hazard all these consequences for nothing? Have you no religion—no conscience—no love to your country? No attachment to liberty—no humanity—no sympathy—no regard to your own welfare in this life; and no fear of consequences in the life to come? Oh, my countrymen, awake! Awake to crimes which are your disgrace—to miseries which know not a limit—to judgments which will make you desolate.

BEECHER.

CHAPTER XXVIII.

FORENSIC ELOQUENCE.

EXTRACT OF A SPEECH ON THE BRITISH TREATY.

1. TO expatiate on the value of public faith may pass with some men for declamation : to such men I have nothing to say. To others I will urge, can any circumstance mark upon a people more turpitude and debasement ? Can any thing tend more to make men think themselves mean, or degrade to a lower point their estimation of virtue and their standard of action ? It would not merely demoralize mankind ; it tends to break all the ligaments of society, to dissolve that mysterious charm which attracts individuals to the nation, and to inspire in its stead a repulsive sense of shame and disgust.

2. What is patriotism ? Is it a narrow affection for the spot where a man was born ? Are the very clods where we tread entitled to this ardent preference, because they are greener ? No, sir, this is not the character of the virtue, and it soars higher for its object. It is an extended self-love, mingling with all the enjoyments of life, and twisting itself with the minutest filaments of the heart. It is thus we obey the laws of society, because they are the laws of virtue. In their authority we see, not the array of force and terror, but the venerable image of our country's honor. Every good citizen makes that honor his own, and cherishes it not only as precious, but as sacred.

3. He is willing to risk his life in its defense ;

and is conscious that he gains protection, while he gives it. For what rights of a citizen will be deemed inviolable, when a state renounces the principles that constitute their security? Or, if his life should not be invaded, what would its enjoyments be in a country odious in the eyes of strangers, and dishonored in his own? Could he look with affection and veneration to such a country as his parent? The sense of having one would die within him; he would blush for his patriotism, if he retained any, and justly, for it would be a vice: he would be a banished man in his native land.

4. I see no exception to the respect that is paid among nations to the law of good faith. If there are cases in this enlightened period when it is violated, there are none when it is decried. It is the philosophy of politics, the religion of governments. It is observed by barbarians: a whiff of tobacco smoke, or a string of beads, gives not merely binding force, but sanctity to treaties. Even in Algiers, a truce may be bought for money; but, when ratified, even Algiers is too wise or too just to disown and annul its obligation.

5. Thus we see, neither the ignorance of savages, nor the principles of an association for piracy and rapine, permit a nation to despise its engagements. If, sir, there could be a resurrection from the foot of the gallows, if the victims of justice could live again, collect together and form a society, they would, however loath, soon find themselves obliged to make justice, that justice under which they fell, the fundamental law of their

state. They would perceive it was their interest to make others respect, and they would therefore soon pay some respect themselves to the obligations of good faith.

6. It is painful, I hope it is superfluous, to make even the supposition, that America should furnish the occasion of this opprobrium. No, let me not even imagine, that a republican government, sprung, as our own is, from a people enlightened and uncorrupted, a government whose origin is right, and whose daily discipline is duty, can, upon solemn debate, make its option to be faithless ; can dare to act what despots dare not avow, what our own example evinces the states of Barbary are unsuspected of. No, let me rather make the supposition, that Great Britain refuses to execute the treaty, after we have done every thing to carry it into effect.

7. Is there any language of reproach pungent enough to express your commentary on the fact ? What would you say, or, rather, what would you not say ? Would you not tell them, wherever an Englishman might travel, shame would stick to him : he would disown his country. You would exclaim, England, proud of wealth, and arrogant in the possession of power, blush for these distinctions, which become the vehicles of your dishonor. Such a nation might truly say to corruption, thou art my father, and to the worm, thou art my mother and my sister. We should say of such a race of men, their name is a heavier burden than their debt.

8. I can scarcely persuade myself to believe,

that the consideration I have suggested requires the aid of any auxiliary ; but, unfortunately auxiliary arguments are at hand. Five millions of dollars, and probably more, on the score of spoliations committed on our commerce, depend upon the treaty : the treaty offers the only prospect of indemnity. Such redress is promised as the merchants place some confidence in. Will you interpose and frustrate that hope, leaving to many families nothing but beggary and despair ?

9. It is a smooth proceeding to take a vote in this body : it takes less than half an hour to call the yeas and nays, and reject the treaty. But what is the effect of it ? What but this : the very men, formerly so loud for redress, such fierce champions, that even to ask for justice was too mean and too slow, now turn their capricious fury upon the sufferers, and say, by their vote, to them and their families, no longer eat bread : petitioners go home and starve : we cannot satisfy your wrongs, and our resentments.

10. Will you pay the sufferers out of the treasury ? No. The answer was given two years ago, and appears on our journals. Will you give them letters of marque and reprisal, to pay themselves by force ? No. That is war. Besides, it would be an opportunity for those who have already lost much to lose more. Will you go to war to avenge their injury ? If you do, the war will leave you no money to indemnify them. If it should be unsuccessful, you will aggravate existing evils : if successful your enemy will have no treasure left to give

our merchants : the first losses will be con-
bunded with much greater, and be forgotten.

11. At the end of a war there must be a negoti-
ation, which is the very point we have already
gained : and why relinquish it ? And who will
be confident, that the terms of the negotiation,
after a desolating war, would be more accepta-
ble to another house of representatives than the
treaty before us ? Members and opinions may
be so changed, that the treaty would then be
rejected for being what the present majority say
it should be. Whether we shall go on making
treaties and refusing to execute them, I know
not : of this I am certain, it will be very diffi-
cult to exercise the treaty-making power on the
new principle, with much reputation or advan-
tage to the country.

12. The refusal of the posts (inevitable if we
reject the treaty) is a measure too decisive in
its nature to be neutral in its consequences.
From great causes we are to look for great ef-
fects. A plain and obvious one will be, the
price of the Western lands will fall : settlers will
not choose to fix their habitation on a field of
battle.

13. Those who talk so much of the inter-
est of the United States should calculate, how
deeply it will be affected by rejecting the treaty ;
how vast a tract of wild land will almost cease
to be property. This loss, let it be observed,
will fall upon a fund expressly devoted to sink
the national debt. What then are we called
upon to do ? However the form of the vote and
the protestations of many may disguise the pro-
ceeding, our resolution is in substance, and it

deserves to wear the title of a resolution, to prevent the sale of the Western lands and the discharge of the public debt.

14. Will the tendency to Indian hostilities be contested by any one? Experience gives the answer. The frontiers were scourged with war, until the negotiation with Great Britain was far advanced; and then the state of hostility ceased. Perhaps the public agents of both nations are innocent of fomenting the Indian war, and perhaps they are not.

15. We ought not, however, to expect that neighboring nations, highly irritated against each other, will neglect the friendship of the savages. The traders will gain an influence, and will abuse it; and who is ignorant that their passions are easily raised and hardly restrained from violence? Their situation will oblige them to choose between this country and Great Britain, in case the treaty should be rejected: they will not be our friends, and at the same time the friends of our enemies.

16. But am I reduced to the necessity of proving this point? Certainly the very men who charged the Indian war on the detention of the posts, will call for no other proof than the recital of their own speeches. It is remembered, with what emphasis, with what acrimony, they expatiated on the burden of taxes, and the drain of blood and treasure into the Western country, in consequence of Britain's holding the posts. Until the posts are restored, they exclaimed, the treasury and the frontiers must bleed. If any, against all these proofs, should *maintain*, that the peace with the Indians will be

table without the posts, to them I will urge no other reply.

17. From arguments calculated to produce conviction, I will appeal directly to the hearts of those who hear me, and ask whether it is not already planted there? I resort especially to the convictions of the Western gentlemen, whether, supposing no posts and no treaty, the settlers will remain in security? Can they take it upon them to say, that an Indian peace, under these circumstances will prove firm? No, sir, it will not be peace, but a sword; it will be no better than a lure to draw victims within the reach of the tomahawk.

18. On this theme, my emotions are unutterable. If I could find words for them, if my powers bore any proportion to my zeal, I would swell my voice to such a note of remonstrance, it should reach every log-house beyond the mountains. I would say to the inhabitants, wake from your false security: your cruel dangers, your more cruel apprehensions are soon to be renewed: the wounds, yet unhealed, are to be torn open again: in the day time, your path through the woods will be ambushed; the darkness of midnight will glitter with the blaze of your dwellings.

19. You are a father—the blood of your sons shall fatten your corn-field: you are a mother—the war whoop shall wake the sleep of the cradle. On this subject you need not suspect any deception on your feelings: it is a spectacle of horror, which cannot be overdrawn. If you have nature in your hearts, they will speak a language, compared with which all I have said or can say will be poor and frigid.

20. I rose to speak under impressions that I would have resisted if I could. Those who see me will believe, that the reduced state of my health has unfitted me, almost equally, for much exertion of body or mind. Unprepared for debate by careful reflection in my retirement, or by long attention here, I thought the resolution I had taken, to sit silent, was imposed by necessity, and would cost me no effort to maintain.

21. With a mind thus vacant of ideas, and sinking, as I really am, under a sense of weakness, I imagined the very desire of speaking was extinguished by the persuasion that I had nothing to say. Yet when I come to the moment of deciding the vote, I start back with dread from the edge of the pit into which we are plunging. In my view, even the minutes I have spent in expostulation have their value, because they protract the crisis, and the short period in which alone we may resolve to escape it.

22. I have thus been led by my feelings to speak more at length than I had intended. Yet I have perhaps as little personal interest in the event as any one here. There is, I believe, no member, who will not think his chance to be a witness of the consequences greater than mine. If, however, the vote should pass to reject, and a spirit should rise, as it will, with the public disorders to make "confusion worse confounded," even I, slender and almost broken as my hold upon life is, may outlive the government and constitution of my country. AMES.

CHAPTER XXIX.

BURKE'S DEFENSE.

1. IT has been said, that in the questions of the Irish trade I did not consult the interest of my constituents, or, to speak out strongly, that I rather acted as a native of Ireland, than as an English member of parliament. I certainly have very warm good wishes for the place of my birth. But the sphere of my duties is my true country. It was as a man attached to your interests, and zealous for the conservation of your power and dignity, that I acted on that occasion, and on all occasions. You were involved in the American war. A new world of policy was opened, to which it was necessary we should conform, whether we would or not; and my only thought was how to conform to our situation in such a manner as to unite to this kingdom, in prosperity and in affection, whatever remained of the empire.

2. I was true to my old, standing, invariable principle, that all things which came from Great Britain, should issue as a gift of her bounty and beneficence, rather than as claims recovered against a struggling litigant; or at least, that if your beneficence obtained no credit in your concessions, yet that they should appear the salutary provisions of your wisdom and foresight; not as things wrung from you with your blood, by the cruel gripe of a rigid necessity. The first concessions, by being (much *against my will*) mangled and stripped of the

parts which were necessary to make out their just correspondence and connexion in trade were of no use.

3. The next year a feeble attempt was made to bring the thing into better shape. This attempt, (countenanced by the minister) on the very first appearance of some popular uneasiness, was, after a considerable progress through the house, thrown out by *him*. What was the consequence? The whole kingdom of Ireland was instantly in a flame. Threatened by foreigners, and, as they thought, insulted by England, they resolved at once to resist the power of France, and to cast off yours. As for us, we were able neither to protect nor to restrain them. Forty thousand men were raised and disciplined, without commission from the crown. Two illegal armies were seen with banners displayed at the same time, and in the same country.

4. No executive magistrate, no judicature in Ireland would acknowledge the legality of the army which bore the king's commission; and no law, or appearance of law, authorised the army commissioned by itself. In this unexampled state of things, which the least error, the least trespass on the right or left, would have hurried down the precipice into an abyss of blood and confusion. The people of Ireland demand a freedom of trade with arms in their hands. They interdict all commerce between the two nations. They deny all new supply in the House of Commons, although in time of war. They stint the trust of the old revenue given for two years to all the king's predecessors, to six months.

5. The British parliament, in a former session frightened into a limited concession by the menaces of Ireland, frightened out of it by the menaces of England, was now frightened back again, and made a universal surrender of all that had been thought the peculiar, reserved, uncommunicable rights of England;—the exclusive commerce of America, of Africa, of the West-Indies—all the enumerations of the acts of navigation—all the manufactures—iron, glass, even the last pledge of jealousy and pride, the interest hid in the secret of our hearts, the inveterate prejudice moulded into the constitution of our frame, even the sacred fleece itself, all went together.

6. No reserve ; no exception ; no debate ; no discussion. A sudden light broke in upon us all. It broke in not through well contrived and disposed windows, but through flaws and breaches ; through the yawning chasms of our ruin. We were taught wisdom by humiliation. No town in England presumed to have a prejudice, or dared to mutter a petition. What was worse, the whole parliament of England, which retained authority for nothing but surrenders, was despoiled of every shadow of its superintendence. It was, without any qualification, denied in theory, as it had been trampled upon in practice.

7. This scene of shame and disgrace has, in a manner whilst I am speaking, ended by the perpetual establishment of a military power, in the dominions of this crown, without consent of the British legislature, contrary to the policy of the constitution, contrary to the decla-

ration of right : and by this your liberties are swept away along with your supreme authority —and both, linked together from the beginning, have I am afraid, both together perished for ever.

8. What ! gentlemen, was I not to foresee, or foreseeing, was I not to endeavor to save you from all these multiplied mischiefs and disgraces ? Would the little, silly, canvass prattle of obeying instructions, and having no opinion but yours, and such idle senseless tales, which amuse the vacant ears of unthinking men, have saved you from “the pelting of that pitiless storm,” to which the loose improvidence, the cowardly rashness of those who dare not look danger in the face, so as to provide against it in time, and therefore throw themselves headlong into the midst of it, have exposed this degraded nation, beat down and prostrate on the earth, unsheltered, unarmed, unresisting ?

9. Was I an Irishman on that day, that I boldly withstood our pride ? Or on the day that I hung down my head, and wept in shame and silence over the humiliation of Great Britain ? I became unpopular in England for the one, and in Ireland for the other. What then ? What obligation lay on me to be popular ? I was bound to serve both kingdoms. To be pleased with my service was their affair, not mine.

10. I was an Irishman in the Irish business, just as much as I was an American, when, on the same principle, I wished you to concede to America, at a time when she prayed concession at our feet. Just as much was I an American, *when I wished parliament to offer terms in vic-*

tory, and not to wait the well-chosen hour of **defeat**, for making good by weakness, and by **supplication**, a claim of prerogative, pre-eminence, and authority.

11. Instead of requiring it from me, as a point of duty, to kindle with your passions, had you all been as cool as I was, you would have been saved disgraces and distresses that are unutterable. Do you remember our commission? We sent out a solemn embassy across the Atlantic ocean, to lay the crown, the peerage, the commons of Great Britain at the feet of the American congress. That our disgrace might want no sort of brightening and burnishing, observe who they were that composed this famous embassy.

12. My lord Carlisle is among the first ranks of our nobility. He is the identical man who but two years before had been put forward at the opening of a session in the house of lords as the mover of a haughty and rigorous address against America. He was put in the front of the embassy of submission. Mr. Eden was taken from the office of lord Suffolk, to whom he was then under-secretary of state; from the office of that lord Suffolk, who, but a few weeks before, in his place in parliament, did not deign to inquire where a congress of vagrants was to be found.

13. This lord Suffolk sent Mr. Eden to find these vagrants, without knowing where his king's generals were to be found, who were joined in the same commission of supplicating those whom they were sent to subdue. They enter the capital of America only to abandon it

and these assertors and representatives of the dignity of England, at the tail of a flying army, let fly their Parthian shafts of memorials and remonstrances at random behind them. Their promises and their offers, their flatteries and their menaces, were all despised; and we were saved the disgrace of their formal reception, only because the congress scorned to receive them; whilst the state-house of independent Philadelphia opened her doors to the public entry of the ambassador of France.

14. From war and blood we went to submission; and from submission plunged back again to war and blood; to desolate and be desolated, without measure, hope or end. (I am a royalist: I blushed for this degradation of the crown. I am a whig: I blushed for the dishonor of parliament. I am a true Englishman: I felt to the quick for the disgrace of England. I am a man: I felt for the melancholy reverse of human affairs, in the fall of the first power in the world.)

15. To read what was approaching in Ireland, in the black and bloody characters of the American war, was a painful, but it was a necessary part of my public duty. For, gentlemen, it is not your fond desires or mine that can alter the nature of things; but contending against which what have we got, or shall ever get, but defeat and shame? I did not obey your instructions! No. I conformed to the instructions of truth and nature, and maintained your interest, against your opinions, with a constancy that became me.

16. A representative worthy of you ought

to be a person of stability. I am to look, indeed, to your opinions; but to such opinion as you and I must have five years hence. I was not to look to the flash of the day. I knew that you chose me, in my place, along with others, to be a pillar of the state, and not a weathercock on the top of the edifice, exalted for my levity and versatility, and of no use but to indicate the shiftings of every fashionable gale. Would to God the value of my sentiments on Ireland and on America had been at this day a subject of doubt and discussion. No matter what my sufferings had been, so that this kingdom had kept the authority I wished it to maintain, by a grave foresight, and by an equitable temperance in the use of its power

CHAPTER XXX.

WINTER.

1. AH ! little think the gay licentious proud,
Whom pleasures, power, and affluence surround ;
They who their thoughtless hours in giddy mirth,
And wanton, often cruel, riot waste ;
Ah ! little think they, while they dance along,
How many feel, this very moment, death,
And all the sad variety of pain ;
How many sink in the devouring flood,
Or more devouring flame ! How many bleed
By shameful variance betwixt man and man !

2. How many pine in want and dungeon glooms,
Shut from the common air, and common use
Of their own limbs ! How many drink the cup
Of baleful grief, or eat the bitter bread
Of misery ! Sore pierc'd by wintry winds
How many shrink into the sordid hut
Of cheerless poverty ! How many shake

With all the fiercer tortures of the mind,
 Unbounded passion, madness, guilt, remorse.
 Whence, tumbled headlong from the height of life,
 They furnish matter for the tragic muse !
 E'en in the vale, where wisdom loves to dwell,
 With friendship, peace, and contemplation join'd,
 How many rack'd with honest passions, droop
 In deep-retir'd distress ! How many stand
 Around the death-bed of their dearest friends,
 And point the parting anguish !

3. Think fond man of these, and all the
 Thousand nameless ills that one incessant struggle
 Render life one scene of toil, of suffering, and of fate,
 Vice in his high career would stand appall'd,
 And heedless rambling impulse learn to think ;
 The conscious heart of charity would warm,
 And her wide wish benevolence dilate ;
 The social tear would rise, the social sigh ;
 And into clear perfection, gradual bliss,
 Refining still the social passions work.

4. 'Tis done ! Dread Winter spreads its latest glooms,
 And reigns tremendous o'er the conquer'd year.
 How dead the vegetable kingdom lies !
 Now dumb the tuneful ! Horror wide extends
 His desolate domain. Behold, fond man !
 See here thy pictur'd life !—Pass some few years,
 Thy flowering Spring—thy Summer's ardent strength,
 Thy sober Autumn fading into age—
 And pale concluding Winter comes at last,
 And shuts the scene.

5. Ah ! whither now are fled ♦
 Those dreams of greatness ? Those unsolid hopes
 Of happiness ? Those longings after fame ?
 Those restless cares ? Those busy bustling days ?
 Those gay-spent festive nights, whose veering thoughts
 Lost between good and ill, that shar'd thy life ?
 All now are vanish'd ! Virtue sole survives,
 Immortal, never-failing friend of man,
 His guide to happiness on high.—And see !
 'Tis come, the glorious morn ! The second birth
 Of heaven and earth ! Awakening nature hears
 The new-creating word, and starts to life !

In every heighten'd form from pain
And death for ever free.

6. The great eternal scheme,
Involving all, and in a perfect whole
Uniting as their prospect wider spreads,
To reason's eye refin'd clears up apace.
Ye vainly wise ! Ye blind presumptuous ! Now
Confounded in the dust, adore that Power,
And Wisdom oft arraign'd : see now the cause,
Why unassuming worth in secret liv'd
And dy'd neglected : why the good man's share
In life was gall and bitterness of soul :
Why the lone widow and her orphans pin'd
In starving solitude : while luxury,
In palaces, lay straining her low thought
To form unreal wants : why heaven-born truth,
And moderation fair, wore the red marks
Of superstition's scourge : why licens'd pain,
That cruel spoiler, that embosom'd foe,
Imbitter'd all our bliss.

7. Ye good distress'd !
Ye noble few ! who here unbending stand
Beneath life's pressure, yet bear up awhile
And what your bounded view, which only saw
A little part, deem'd evil, is no more :
The storms of Winter time will quickly pass,
And one unbounded Spring encircle all.

THOMPSON.

CHAPTER XXXI.

EARLY RISING.

1. IT cannot be denied that early rising is conducive both to the health of the body and the improvement of the mind. It was an observation of Swift, "That he never knew any man come to greatness and eminence who lay in bed of a morning." Though this observa-

tion of an individual is not received as a universal maxim, it is certain that some of the most eminent characters that ever existed accustomed themselves to this excellent practice. It seems, also, that people in general rose earlier in former times than now.

2. In the 14th century, the shops in Paris were opened at four in the morning ; at present a shop keeper is scarcely awake at seven. The king of France dined at eight in the morning, and retired to his bed-chamber at the same hour in the evening. During the reign of Henry VIII. fashionable people in England breakfasted at seven in the morning, and dined at ten in the forenoon. In Elizabeth's time the nobility, gentry, and students, dined at eleven in the forenoon, and supped between five and six in the afternoon.

3. Various have been the means made use of to overcome the habit of sleeping long of a morning. Buffon, it is said, always rose with the sun ; he often used to tell by what means he had accustomed himself to rise early. " In my youth, (says he) I was very fond of sleep ; it robbed me of a great deal of my time ; but my poor Joseph (his domestic) was of great service in enabling me to overcome it. I promised to give Joseph a crown every morning that he could make me get up at six. Next morning he did not fail to awake me, and to torment me, but he only received abuse.

4. The next day after he did the same, with no better success ; and I was obliged at noon to confess that I had lost my time. I told him *that he did not know how to manage his busi-*

ness; that he ought to think of my promise, and not to mind my threats. The day following he employed force; I begged for indulgence, I bid him begone, I stormed, but Joseph persisted. I was, therefore, obliged to comply, and he was rewarded every day for the abuse which he suffered at the moment when I awoke, by thanks accompanied with a crown, which he received about an hour after. Yes, I am indebted to poor Joseph for ten or a dozen of the volumes of my works."

5. Frederick II. king of Prussia, rose very early in the morning, and in general allowed a very short part of his time to sleep. But as age and infirmities increased upon him, his sleep was broken and disturbed; and when he fell asleep towards the morning, he frequently missed his usual early hour of rising. This loss of time, as he deemed it, he bore very impatiently, and gave strict orders to his attendants never to suffer him to sleep longer than four o'clock in the morning, and to pay no attention to his unwillingness to rise.

6. One morning, at the appointed time, the page whose turn it was to attend him, and who had not been long in his service, came to his bed, and awoke him. "Let me sleep but a little longer: (said the monarch) I am still much fatigued." "Your majesty has given positive orders I should wake you so early," replied the page. "But another quarter of an hour more." "Not one minute: (said the page) it has struck four; I am ordered to insist on your majesty's rising." "Well, (said the king) you are a brave lad: had you let me sleep on, you would have fared ill for your neglect."

7. Czar Peter, the famous philosopher, who honored London so long with his residence whom Muscovy enjoyed so many years, whose memory will ever be the admiration of Europe, used constantly to rise before dawn and when he saw the morning break, would express his wonder that men should be so stupid not to rise every morning to behold one of the most glorious sights in the universe. "They take delight, (said he) in gazing at a picture, the trifling work of a mortal, and at the same time neglect one painted by the hand of Deity himself. For my part, (added he) I rise for making my life as long as I can, and therefore sleep as little as possible."

8. Dr. W. Gouge was very conscientious in spending his time, from his youth to his death. He used to rise very early both in winter and summer. In the winter, he constantly rose long before day light; and in the summer time about four o'clock in the morning; by which means he had done half a day's work before others had begun their studies. If he heard of any one at work before he got to his study, he would say (as Demosthenes did concerning the sun) "that he was much troubled that any should be at their calling before he was at his."

9. Dr. Doddridge, in his Exposition of Rom. xiii. 13. has these words: "I will here record the observation which I have found of great use to myself, and to which I may attribute that the production of this work and most of my other writings is owing; viz. that the difference between rising at five and at seven o'clock in the morning for the space of forty

supposing a man to go to bed at the same hour at night, is nearly equivalent to the addition of ten years to a man's life, of which (supposing the two hours in question to be spent) eight hours every day should be spent in study and devotion."

10. The solemn stillness of the morning, just before break of day, (says a good author) is fit and friendly to the cool and undisturbed recollection of a man just risen from his bed, fully refreshed and in perfect health. Let him compare his condition with that of half the world, and let him feel an indisposition to admire and adore his Protector, if he can. How many great events have come to pass since I have slept! I feel my insignificance.

11. The heavenly bodies have moved on; the great wheels of nature have none of them stood still; vegetation is advanced; the season is come forward; fleets have continued sailing; councils have been held; and, on the opposite side of the world, in broad noon-day, business and pleasure, amusements, battles and revolutions, have taken place, without my concurrence, consent, or knowledge.—Great God! What am I in the world? An insect—a nothing!

12. "How many of my fellow creatures have spent the whole night in praying, in vain, for ten minutes sleep: how many, in racking pain, crying, "Would God it were morning!" How many in prison! How many in the commission of great crimes! How many have been burnt out of house and home! How many have been shipwrecked at sea, or lost in untrodden ways in the land! How many have been robbed

and murdered ! How many have died unprepared, and are now lifting up their eyes in torment ! And here stand I, a monument of mercy, *the living, the living to praise God*. O Lord, thou patient and merciful Being, unto thee will I look up : I will bemoan the vices and sympathize with the distresses of my fellow creatures : I will try this day to shew my gratitude to my Preserver, by taking care not to offend him."

LEARNING.

1. WHILE some pride themselves in their acquirements, and assume a great degree of consequence from their superiority of knowledge, there are others who make it their business to depreciate learning ; and think no respect due to, or felicity to arise from, intellectual attainments. But as ignorance is no honor, so knowledge is no disgrace to a rational creature. It is true, indeed, " that many parts of what is called learning resemble the man's horse, which had but two faults ; he was hard to catch, and good for nothing when he was caught."

2. But that knowledge which has the glory of the Divine Being, our own real improvement, and the good of others, for its object, should be sought by all ; and we should disdain to be upon a level with those, " who, like brutes inclosed in a narrow circle of sensations, never aspire to improve their faculty of intelligence, any farther than as its improvement is necessary to the sensual enjoyment of a few gross gratifications, in which all their felicity is contained."

READING.

1. **AMIDST** the profusion of advantages we enjoy in the present state, that of the art of printing must not be considered the least. Before this happy invention, it need not be said what difficulties were in the way to mental acquirements. This art is replete with a variety of pleasant and lasting effects, and though like all other favors, abused by the vicious and profane, it will be considered by the pious and wise as a cause for great gratitude.

2. As to reading, the sacred oracles should occupy our attention, and be the subject of our study in preference to any other book whatever. Its sublime descriptions, historic relations, pure doctrines, and interesting sentiments, should not only be read but remembered by all. In the reading of other books, the same object should be kept in view as in reading this ; I mean the improvement of our minds and the rectitude of our conduct. Some indeed, read only for amusement, and not for profit, and on this account it is that they prefer a novel to a book that is calculated for real instruction, not remembering that these works of imagination, while they tend to raise pleasing sensations, too often infuse the subtil poison of loose principles and baneful immorality.

3. There are others who seem to have no taste for reading of any kind. Such we cannot expect to have enlarged minds or extensive knowledge ; nor can they, I think, be the most happy part of the human race. "Sorrow, (as *one observes*) is a kind of rust of the soul

which every new idea contributes in its passage to scour away. It is the putrefaction of stagnant life, and is remedied by exercise and motion." By reading, the mind is often refreshed, the powers exerted and enlivened, and the judgment informed. Men of sense and of religion have always delighted in it, and even amidst the bustle of the gay world, and in the brilliant career of heroism, men have retained a taste for reading.

4. Alexander was very fond of reading. Whilst he was filling the world with the fame of victories, marking his progress by blood and slaughter, marching over smoking towns and ravaged provinces, and though hurried on by fresh ardor to new victories, yet he found time hang heavy upon him when he had no book. Brutus spent among books all those moments which he could spare from the duties of his office : even the day before the celebrated battle of Pharsalia, which was about to decide the empire of the universe, he was busy in his tent, and employed till night in making an extract from Polybius.

5. Pliny the elder, while at his meals, made some one read to him ; and, when he travelled, he had always a book and conveniences for writing along with him. Petrarch was always low spirited when he did not read or write. That he might not lose time when he travelled, he wrote in all the inns where he stopped. One of his friends, the bishop of Cavaillon, fearing that he would by his ardor injure his health, begged him one day to give him the key of his library. Petrarch consented, not knowing what

he was going to do with it. The bishop locked up his books, and forbade him to read or write for ten days. Petrarch obeyed, though with the greatest reluctance; but the first day appeared longer to him than a year; the second, he had a head-ache from morning to night, and the third he found himself early in the morning very feverish. The good bishop, touched with his condition, restored him the key, and at the same time his health and spirits.

EDUCATION.

1. LYCURGUS esteemed it one of the greatest duties of a legislator to form regulations for the education of the Spartarr children. His grand maxim was, "That children were the property of the state, to which alone their education was to be entrusted." In their infancy the nurses were instructed to indulge them neither in their diet nor in those little forward humors which are so peculiar to that age; to cure them to bear cold and fasting; to conquer their fears, by accustoming them to solitude and darkness.

2. Their diet and clothing were just sufficient to support nature, and defend them from the inclemency of the seasons. Their sports and exercises were such as contributed to render their limbs supple, and their bodies compact and firm. Their learning was sufficient for their occasions; for Lycurgus admitted nothing but what was truly *useful*. They trained them up in the best of sciences—the princi-

ples of wisdom and virtue. Agesilaus, king of Sparta, being asked what he thought proper for boys to learn, answered, "V they ought to do when they come to be men. Thus useful, not extensive or ostentat learning is the best.

3. In the education of young persons, it is to be considered in respect to their teachers. As such ought to be possessed of ability they ought to be encouraged. "Pity it (says the great Mr. Ascham) that commore care is had, yea, and that among very men, to find out rather a cunning man for a horse, than a cunning man for their child. They say *may* in word, but they do so in deed, for to one they will gladly give a stipend of hundred crowns by the year, and are loath to offer to the other two hundred shillings. (That sitteth in heaven, laughed their choice scorn, and rewardeth their liberality as it should. For he suffereth them to have tame and ordered horses, but wild and unfortunate children; and therefore, in the end, they find more pleasure in their horse than comfort in their child."

4. The moral principle of children ought to be strictly attended to. They who write of Japan, tell us that these people, though heathens, take such an effectual course in the education of their children, as to render breach of faith above all things odious to them; insomuch, that it is a very rare thing to find any person among them to be taken in a lie or found guilty of breach of faith. What reproach is this to Christians! How culpable

They, whether tutors or parents, who even for
Pence suffer a lie to pass unpunished or unre-
proved.

5. Plato, in several parts of his writings lays
down this great principle : That the end of the
Education and instruction of youth, as well as of
Government, is to make them better ; and that
Whosoever departs from this rule, how merito-
rious soever he may otherwise appear to be in
Reality, does not deserve either the esteem or
approbation of the public. This judgment
that great philosopher gave of one of the most
Illustrious citizens of Athens, who had long
governed the republic with the highest reputa-
tion ; who had filled the town with temples,
Theatres, statues, and public buildings, beauti-
fied it with the most famous monuments, and
set it off with ornaments of gold ; who had
drawn into it whatever was curious in sculp-
ture, painting, and architecture, and had fixed
in his works the model and rule of taste for all
posterity.

6. “ But, (says Plato) can they name one
single man, citizen or foreigner, bond or free,
beginning with his own children, whom Peri-
cles made wiser or better with all his care ?”
He very judiciously observes, that his conduct,
on the contrary, had caused the Athenians to
degenerate from the virtues of their ancestors,
and had rendered them idle, effeminate, bab-
blers, busy-bodies, fond of extravagant ex-
penses, and admirers of vanity and superfluity.
Whence he concludes, that it was wrong
to cry up his administration so excessively,
since he deserved no more than a groom, who,

but the minute to be fixed, that the day might not run out in the idleness of suspense.

3. Of Sir William Blackstone we are informed, that in reading his lectures it could not be remembered that he ever made his audience wait even a few minutes beyond the time appointed. Indeed, punctuality in his opinion, was so much a virtue, that he could not bring himself to think perfectly well of any one who was notoriously defective in this practice.

4. The late Rev. Mr. Brewer, of Stepney, when a student under the tuition of the Rev. Mr. Hubbard and Dr. Jennings, was always punctual in attending the lectures, at the tutor's house; where the students, who then lodged and boarded in private families, were expected to assemble at set hours. One morning, the clock had struck seven, and all rose up for prayer: but the tutor looking round, and perceiving that Mr. Brewer had not yet come, paused awhile. Seeing him now enter the room, he thus addressed him: "Sir, the clock has struck, and we were ready to begin: but as you were absent, we supposed it was too fast and therefore waited." The clock was actually too fast by some minutes.

BUCK'S MISCELLANIES

CHAPTER XXXII.

SPIRITUAL LIBERTY.

1. HE is the freeman whom the truth makes free,
And all are slaves beside. There's not a chain
That hellish foes, confed'rate for his harm,
Can wind around him, but he casts it off
With as much ease as Samson his green wither.

He looks abroad into the varied field
Of nature, and, though poor perhaps compar'd
With those whose mansions glitter in his sight;
Calls the delightful scen'ry all his own.
His are the mountains, and the vallies his,
And the resplendent rivers.

2. His t' enjoy with a propriety that none can feel,
But who, with filial confidence inspir'd,
Can lift to heaven an unpresumptuous eye,
And smiling say—" My father made them all !"
Are they not his by a peculiar right,
And by an emphasis of int'rest his,
Whose eye they fill with tears of holy joy,
Whose heart with praise, and whose exalted mind
With worthy thoughts of that unwearied love
That plann'd, and built, and still upholds, a world
So cloth'd with beauty for rebellious man ?

3. Yes—ye may fill your garners, ye that reap
The loaded soil, and ye may waste much good
In senseless riot ; but ye will not find,
In feast or in the chase, in song or dance,
A liberty like his, who, unimpeach'd
Of usurpation, and to no man's wrong,
Appropriates nature as his father's work,
And has a richer use of your's than you.
He is indeed a freeman. Free by birth
Of no mean city ; plann'd or ere the hills
Were built, the fountains open'd, or the sea
With all his roaring multitude of waves.

4. His freedom is the same in ev'ry state ;
And no condition of this changeful life,
So manifold in cares, whose ev'ry day
Brings its own evil with it, makes it less :
For he has wings that neither sickness, pain,
Nor penury, can cripple or confine.
No nook so narrow but he spreads them there
With ease, and is at large. Th' oppressor holds
His body bound ; but knows not what a range
His spirit takes, unconscious of a chain ;
And that to bind *him* is a vain attempt
Whom God delights in, and in whom he dwells.

5. Acquaint thyself with God, if thou would'st taste

His works. Admitted once to his embrace,
 Thou shalt perceive that thou wast blind before :
 Thine eye shall be instructed ; and thine heart,
 Made pure, shall relish, with divine delight
 'Till then unfelt, what hands divine have wrought.
 Brutes graze the mountain-top, with faces prone
 And eyes intent upon the scanty herb
 It yields them ; or, recumbent on its brow,
 Ruminates heedless of the scene outspread
 Beneath, beyond, and stretching far away
 From inland regions to the distant main.

6. Man views it, and admires ; but rests content
 With what he views. The landscape has his praise,
 But not its AUTHOR. Unconcern'd who form'd
 The paradise he sees, he finds it such,
 And such well-pleas'd to find it, asks no more.
 Not so the mind that has been touch'd from Heav'n,
 And in the school of sacred wisdom taught
 To read his wonders, in whose thought, the world,
 Fair as it is, existed ere it was.

7. Not for its own sake merely, but for his
 Much more who fashion'd it, he gives it praise ;
 Praise, that, from earth resulting, as it ought,
 To earth's acknowledg'd sov'reign, finds at once
 Its only just proprietor in Him.
 The soul that sees him, or receives sublim'd
 New faculties, or learns at least t' employ
 More worthily the pow'rs she own'd before,
 Discerns in all things what, with stupid gaze
 Of ignorance, till then she overlook'd—
 A ray of heav'nly light, gilding all forms
 Terrestrial in the vast and the minute ;
 The unambiguous footsteps of the God
 Who gives its lustre to an insect's wing,
 And wheels his throne upon the rolling worlds.

8. Much conversant with Heav'n, she often holds,
 With those fair ministers of light to man,
 That fill the skies nightly with silent pomp,
 Sweet conference. Inquires what strains were they
 With which heav'n rang, when ev'ry star, in haste
 To gratulate the new-created earth, sent
Forth a voice, and all the sons of God shouted for joy.

9. "Tell me, ye shining hosts,
That navigate a sea that knows no storms,
Beneath a vault unsullied with a cloud,
If, from your elevation, whence ye view
Distinctly scenes invisible to man,
And systems, of whose birth no tidings yet
Have reach'd this nether world, ye spy a race
Favor'd as our's ; transgressors from the womb,
And hasting to a grave, yet doom'd to rise,
And to possess a brighter heav'n than your's ?

10. "As one, who long detain'd on foreign shores
Pants to return, and when he sees afar
His country's weather-bleach'd and batter'd rocks,
From the green wave emerging, darts an eye
Radiant with joy towards the happy land ;
So I, with animated hopes behold,
And many an aching wish, your beamy fires,
That show like beacons in the blue abyss,
Ordain'd to guide th' embodied spirit home
From toilsome life to never-ending rest.
Love kindles as I gaze. I feel desires
That give assurance of their own success,
And that, infus'd from heav'n, must thither tend."

11. So reads he nature whom the lamp of truth
Illuminates. Thy lamp, mysterious word !
Which whoso sees no longer wanders lost,
With intellects bemaz'd in endless doubt,
But runs the road of wisdom. Thou hast built,
With means that were not till by thee employed,
Worlds that had never been hadst thou in strength
Been less, or less benevolent than strong.
They are thy witnesses, who speak thy pow'r
And goodness infinite, but speak in ears
That hear not, or receive not their report.

12. In vain thy creatures testify of thee
Till thou proclaim thyself. Their's is indeed
A teaching voice ; but 'tis the praise of thine
That, whom it teaches, it makes prompt to learn,
And with the boon gives talents for its use.
Till thou art heard, imaginations vain
Possess the heart, and fables false as hell ;
Yet, deem'd oracular, dure down to death
The uninform'd and heedless souls of men.

We give to chance, blind chance, ourselves as blind,
 The glory of thy work ; which yet appears
 Perfect and unimpeachable of blame,
 Challenging human scrutiny, and prov'd
 Then skilful most when most severely judg'd.

13. But chance is not ; or is not where thou reign'st :
 Thy providence forbids that fickle pow'r
 (If pow'r she be that works but to confound)
 To mix her wild vagaries with thy laws.
 Yet thus we dote, refusing while we can
 Instruction, and inventing to ourselves
 Gods such as guilt makes welcome ; gods that sleep,
 Or disregard our follies, or that sit
 Amus'd spectators of this bustling stage.
 Thee we reject, unable to abide
 Thy purity, till pure as thou art pure ;
 Made such by thee, we love thee for that cause
 For which we shunn'd and hated thee before.
 Then we are free. Then liberty, like day,
 Breaks on the soul, and by a flash from heav'n
 Fires all the faculties with glorious joy.

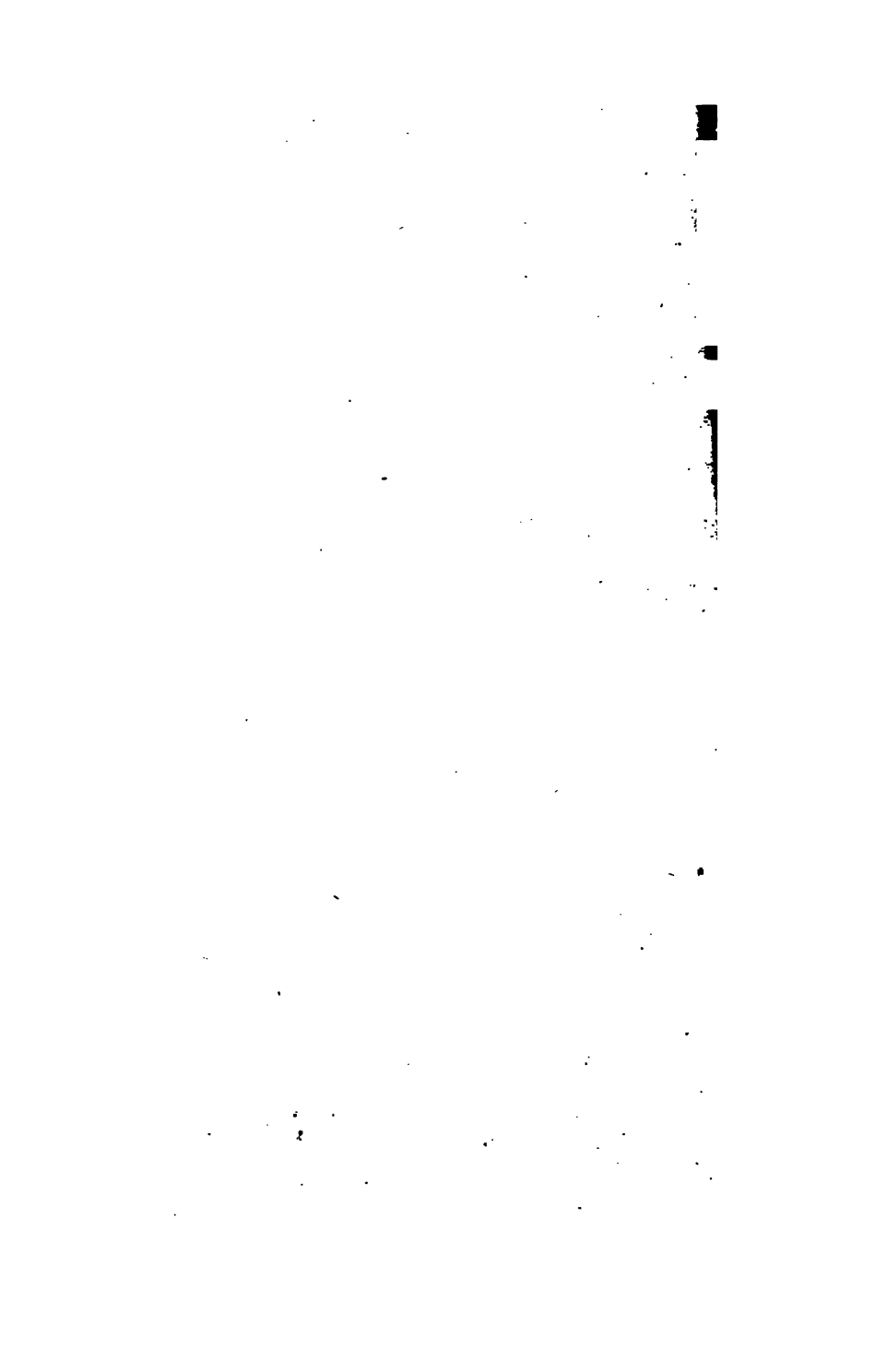
14. A voice is heard that mortal ears hear not
 Till thou hast touch'd them ; 'tis the voice of song—
 A loud hosanna sent from all thy works ;
 Which he that hears it with a shout repeats,
 And adds his rapture to the gen'ral praise.
 In that blest moment nature, throwing wide
 Her veil opaque, discloses with a smile
 The author of her beauties, who, retir'd
 Behind his own creation, works, unseen
 By the impure, and hears his pow'r denied.

15. Thou art the source and centre of all minds,
 Their only point of rest, eternal Word !
 From thee departing, they are lost, and rove
 At random, without honor, hope, or peace.
 From thee is all that soothes the life of man,
 His high endeavor, and his glad success,
 His strength to suffer, and his will to serve.
 But Oh thou bounteous giver of all good,
 Thou art of all thy gifts thyself the crown !
 Give what thou can'st, without thee we are poor ;
 And with thee rich, take what thou wilt away. *COWPER.*

THE END.







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**This book is under no circumstances to be
taken from the Building**

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